

The Banket of Sapience.

ABSTINENCE.



One and yonk is a double
flame of carnal desyre.

Hierony-
mus.

That man selborne sal-
leth into thinges vnlesowful
whyche in thynges lesowful
can sometyme refrayne.

gregorius

A man shoulde so knowe the crafte of
contynence, that therwith he may slea
byces of the body, & save wel his person

Paturne is content with a few thin-
ges and lyttell, whose contentacion yf
thou dost oppresse with exesse, that
whyche thou eatest, shall be vnto the vn-
pleasant or hurtfull.

Seneca.

Better is a man patient then strong,
and he that may steth his wyl, surmounteth
a conquerour.

Salomon

ADVERSITIE.

The potters vessell is tryed in the
furnesse, and good men be proued
in time of aduersitie.

Salomon

Hyde thy mysfortune, that thyne en-
emy reioyce not.

A. illi

Thers perlander

The Banket

of Sapience gathered oute
of dyuers and many godlye au-
thoures. By Syr Thomas Ciyot knight
worthye to be red, and had in the
handes of all christyans. New-
ly augmented and Imprin-
ted. a. M. D. lvi.

C. . D

Imprynted at London
by Ihon Deye, dwellynge ouer
Albersgate beneath the Saynte
Martyns.

C. . D

Cum Priuelegio ad Imprimen-
dum solum,



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R H

ETo the kynge our moſte
gracious ſoueraigne Lorde, the
Prologe of Syr Thomas Elyot
knyghte, to the Banket of
happence.



After longe
faſtyng and alſo
much tranſſe, it
hathe bene thou
ghte euer, moſte
noble prynce, not
only conuenient,
but alſo to ſtande
wth good reaſon, to haue a dynner or
ſupper prouyded wth meates ſuffycy
ente, as well to recreate the vptall ſpy
rytes, as to reſtoze eſſonies the ſtrength
abated by laboures. More ouer in thys
tyme of the yere, called the ſpring time,
prouoked bi the natural bente & ioyous
aſpect of flooryſhyng habyte of thys tē
poral world, the nature of them, in who
is any ſparke of gentyll courage, requy
reth to ſolace and banket wth mutuall
reſort, communicatyng together theyr
fantasyes & ſundry deuyſes, whiche was
not abhorred of the moſt wyſe and Po
ble

The Prologe.

ble Whyllofophers, as may appere to the
that haue wytsaufed to reade the warke
of Plato, Xenophon, and Plutarch, why
the they named Symposia, called bakets
in Englysh. Semblably I beyng styred
most excellent Wynde: by a lyke implati-
on, consideryng the longe abstinence and
fastyng of this present Lente, wyth also
the coutynnall trauayle that your bygh-
nes your counsaile, and dyuers your sub-
iectes haue sustayned in consultancye a-
bout the weale publyque of this yours
graces most noble realm, I haue prouy-
ded this lytle banket so is this lytle tre
tyse intytled composed of sondry wyse
counsels, gathered by me out of the war-
kes of moste excellent persons, as well
faythful as gentyles. And lyke as in this
lusty tyme, thynges do appere in sundry
dylectable coulours and fashyons: so in
this lytle boke shall your grace & other
readers behold sentences sundry and dy-
uers, whych I do apply vnto bankettyng
dishes, made and seasoned by Happence
her self, and serued forth to the Table by
them, whych dyd write or pronounce the
And as for me, I haue no more parte in
the

The Prologe,

the banket, noꝛ deserue anye moze pꝛasse
therfoꝛe, then one of them that beaꝛth a
toꝛch befoꝛ euery course whan they com
from the dꝛesser. And yet where ther is
such abundance. I maye perchaunce soꝛ
my labour haue the reuertyon oꝛ scraps
of some of the dyshes. Finally soꝛasmuch
as diuers meates be of diuers qualyties,
some swete, some poynaunt, some aygꝛe
doulce: it shal be expedient, & euery dysh
of thys baket, be thꝛoughly couched, doub
tyng not but how so euer the taste shal
content men, al shalbe holsom, if they be
wel masticate, & not hastily deuoured.

This lytle wark wyth my labours haue
I dedicate vnto your highnes, vnto whō
of bounden duety beynge your hūble ser
uaunt, I ow al my studyes, pꝛaier, seruice
& loyalti, beseeching your grace to receiue
thys lytle waꝛke, as a token of my syn
cere mynde & intent, accordyng to youre
accustomed & incomparable gentlenes.

And soꝛ my part I shall deilye praye the
auctour and fountaine of sapience to pre
serue your most royal person, in the abū
dauce of hys grace, to the comfoꝛte of
your longyng subiectes.

The

THE INTRODVCTION to the banquet.

Sapience hath builded a house for her self
she hath prepared her wyne, and layde
forth her table, she calleth out abrode in
the stretes. and in the chief assembly of peo-
ple, and at the gates of the city she speaketh
wth a loude voyce: Wee daubes howe longe
wyl ye despyte in your childishnes? And how
long wyl ye soles court those thynges, whych
shall hurt them? And they whych lack wyl,
hate knowledge and learning? Come on, &
eat ye my bread and drinke my wyne that I
haue ordeyned now for you. To me do be-
long counsell and equity, myn is Prudence
and myn also fortitude. By me thynges do
ragne, and makers of lawes do determine
those thynges that be ryghtwysse. By me
Princes do gouerne, and men in auctoritie
do geue sentence accordyng to iustice. I loue
them that loue me, and they that wake early
shall fynde me, with me do remain both sub-
stance and renome, Itatefull riches, and iustice
my frute doth excell gold & stonys precyous
and my branches are bett er. an fine tryed sil-
uer, my walles be in the hygh wayes of ius-
tice, and in the myddest of the pathes of iudg-
ment. to the intent that I wil make the rich
that do loue me, and fyll by thes treasures.

The Banket of Sapience.

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flame of carnal desire.

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Gregorius

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furnesse, and good men be proued
in time of aduersitie.

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Hyde thy myssfortune, that thyne en-
emy reioyce not.

A.iii.

Thers persander

The Banker

Seneca

There is nothinge so greuous, but an
vpright minde may finde therein solace.

Seneca.

In all thy troubles remembre thy
reason, hard thynges may be mollified,
strayt thynges may be loosed, and heuy
thynges shall lyttel greue them that can
handsomly beare it.

Paulus.

Trouble is cause of patience, patience
maketh profc. profc byngeth in hope,
hope is neuer rebuked.

My chyld neglect not gods correctiō
but whan he doth punish the, thynke it
not tedious, for whom God loneth, hyu
wyl be chastysed.

Augustin

Coles beyng in the forge, do burne & co-
sume, but the gold is there tryed, & one
is turned to ashes, while the other is fincd.

The forge is the world, good men are
the gold, aduersity is the fyre, the work-
man is God,

Bernarde

It pertaineth to vertue, to suffer ad-
uersity, it belongeth to wisdom in aduersi-
ty alway to be merry, pluck vp thi hart, &
suffer gods pleasure: for the chiefe part of
vertue is to forsake and sell howe sweete &
delectable is the lord of all wyse dome.

Lactantius

The wyse man in tourmentes is ever
more

of Sapience.

more happy. But he that is troubled eyther for faythe for iustyce, or for God almyghty, that sufferance of payn byngeth a man to perfyte fellicyte.

I iudge the to be myserable, that neuer knewest myserye. What a mā may or maye not, it is neuer perceiued, vntil he be proued. Seneca

AFFECTION.

Where affection once in the hart of Plautus, man entreth, and floweth into his breast, and drowneth bys hart, felicity, vertue, good fame, and honestye hym cleane forsaketh, and he daylye in all myschefe increaseth.

Wher affection aboundeth, ther good fame and vertue oftentimes perissheth. Euripides

AMBICION.

They that be infected with ambitio and are desyrous of honour, wolde be exhorted to possede onlye suche treasures as is vnspotted, and cleane fro all mischefe, whych may not of any enemy be corrupted, nor with rebuke noted, nor with any dishonesty flaundered Plutarch.

The deucl dyd sal only because he rather wold be a Lord than a subiect. Augustin

He

The Banker

gregorius He that is in auctorite, let him consider how he commeth to it, and cominge wel to it, how he ought to lyue wel in it & lyuing wel in it, how he must govern and governing wysely, he must oft call to remembraunce hys own infirmity.

A vertuous man shuld receiue rule or auctorite: as if he wer therto compelled: but he that lacketh vertue, though he be compelled, yet let hym not take it.

Bernarde Ambition is a subtyl myschefe: a preyng popson, a conuerte pestilence, the forger of decept, the mother of hypocrisie, the nourse of enny, the fountaine of vices the mouth of denotyng, the blynder of hartes, makynge dysleases of remedies, & syckenesse of salues.

Tullius It is hard for hym that desyrez to be aboue all men, to kepe alwaye equitye, which is the chief part of iustyce.

He that is desyring of glory, is soone tryed to do thynges against equitye.

AUTHORITIE.

**Quintus
curtius,**

High authorite is alwaye in peryll. For it is hard to hold that, whyche thou canst not weld.

They

of Sapience.

They that wold excel al other in a ci^{ty} plutarche
ty or country, shoulde allure they^r infe-
ryours wth indifferency, gētylnes, and
liberality. And content great men wth
diligence, affabylity, and sobzenesse, and
wth good reasons reteine them in the
weale publyke, in one consēt & agrement.
Flee that authoryty, wherein spryngeth Seneca
continually new occupation and sundry

AMITIE.

I Suppose thys to be the very true lat^{te} Augustin.
of amity, a man to loue hys frende no
les nor no more thā he loueth him self

Amity epyther taketh or maketh men Hierony-
equal, & wher inequality is, by p^{re}emy^{us},
nence of the tone, and muche basenes of
the tother, there is much moze flattery
than frendshyp.

In amity the thyng is not so much to
be sought for, as the wyl & intent, & tone
betwene men is oftentymes geuen, the
other only procedeth of loue, & the same
thyng to wyl or wyl not, is cōstat amity

Wher the maners be diuers, and sti^{ll} Ambrosi.
dies repugnant, can neuer be frendshyp.

He that is beloued in tyme of prosper^{ity},
rise, Gregorie

The Banket

ritye, it is very doubtfull, whether the
fortune, or elles the person be the thing
that is favoured.

Salomon A faithfull frend is a sure protectiō, he
that fyndeth such one, fyndeth a treasure
A frend is not known in things that
be pleasaunte.

In thynges dyspleaunt, an ennemy
is spred.

Isidorus They be neuer faithfull in frendship
whom gyftes haue gotten, and loue ne-
uer ioyned.

What is true frendshyp, that loketh
for nothyng of hys frende, but only his
fauoure, as who saythe, wythout mede,
loneth his loner.

Plato We be not born for our selues onlye
but partly our country, partli our frends
claime an interest in our natiuity.

Tullius Let vs see, that we vse alway that li-
berality, wherby we may prosyte oure
frendes, and do no man damage.

In thynges most prosperous the cou-
sel of frendes is most to be vled.

Salustius. The strengthe of a realme dothe not
consyst in great riches or treasure,
but in frendes, who thou canst get ney-
ther

of Sapience.

ther by force, nor prouide the wyth money, but they be prouyded wyth getilnes and confidence only.

APPARAILE.

The apparaille, the laughter, & gate Ecclesiast
of a man do shewe what he is.

The right apparaille of chrysten Augustin,
men and women, is in no manner of de-
ceytfull painting & trimming, nor yet the
pompons apparail and iewels, but it is
theyr good conditions and maners.

Neither to much stuttyshnes, nor ex Hierony-
quillite nicenesse becometh a chrystian. mus,

Thou woman whan thou payntest Ambrosi,
thy face with material colours, thou put
test out the true picture of God.

Foul maners wars thã dyrt defileth Plautus
saire garmentes, sayre condiciõs do gar-
nysh foule garmetes with laudable acts

She is not wel apparaled that is not
wel manered.

He that saild wold haue busynes, let
hym get hym a shyp and a wyfe. For in
no two things is ther more busines, for
if thou entendedest to apparell the bothe,
thei two wil neuer be sufficiently trimed.

Almes

The Banket
ALMES DEEDE.

Tobias,

If thou hast much, geue than abundant
ly: If thou haue lttle, yet geue some
what gladly: therby doest thou lay vp
a good trespure again þ time of necessity
For almesse deliuereth the frō sinne
and from death, ne wyll suffer thy soule
to enter in darkenesse.

Dauid,

Blessed is he that consydereth þ poze
man and neddy, in the troublesome daye

Salomon the Lord shal delpyuer hym.

He that stoppeth hys eare at the cry
of the poze man, he shal once cry, and god
shal not here hym.

Ecclesi,

He that doth almesse, dothe offer vp
sacrifyce.

Paulus,

If I geue al my goodes to the feeding
of poze men, and haue not charity, it no
thyng shal profyte me.

Augustin,

Almes of the hart is much more thā
almes of the body. The almes of chari-
ty without worldly substance suffiseth,
that which is corporally geuen without
a mercyful hart is not sufficient.

Idem

Perfyt cōpassyon is to preuent the hū-
gry, or the begger desyre the. Charity is
not.

of Sapience.
not persyte, whan crawing crbozteth it.

ACCUSATION.

It is better that an yll man be ac- **Liuius**
cused, than to be suffered to goe vn-
punished.

ARROGANCIE.

A sturdy hart shal susteyn damage, **Ecclesiast**
and he that loueth peryll, therein
shall pearyshe.

The congregatyon of proude mē shal
neuer prosper, the synne that in theym
is planted, shalbe dygged vp, and not be
percepued.

To set lyttel by that, whyche men do **Tollins**
deme of the, is not onely the sygn of an
arrogante person, but also of a man se-
lyshe and dyssolute.

AGE.

Age whych is reuerende, is not ac- **Ecclesiast**
counted by length of tyme, or nom-
bre of yeres, for the wytt of man is
not the hooze heares: but very age is
lyse vncorrupted. How semely is it to a
whyte.

The Banket

white head to haue a good iudgement, & to old men to vnderstand counsaile?

Seneca

There is nothyng more reprochfull, than an old mā, whych hath none other argument to proue that he hath luyed longe, but only his yeres.

AVARICE.

**Christus
apud Lu.
cam.**

With what difficultie shall they haue mony enter into the kingdō of heauen? Verily I say vnto you, more lightly may a Camel passe throughe the eye of a needel, than a ryche man enter into the kyngdome of heauen.

Paulus

So dont but they that be riche or couait to be rich, do salin temptatyon and snare of y denel, into subtyl vnfesul desires, & also vnprofitable, whych drouneth a man in damnatio & death euerlasting.

Ecdesi.

To a man couetous and nigard, substaunce is to no purpose, to an enuyouse man what prosyeth ryches?

Jeremias.

From the least to the moste, all men be couetous, from the Prophet to the priest, all do dissemble.

Bernarde

The chariot of auarice is caried on four wheles of vyces, whych ar saint courage vngn.

of Sapience,

Ungetelnes, contempt of god, forgetful-
nes of death: And two horses do draw it
raueny and nygardshyp: to them both is
but one cartar, desyre to haue, that car-
ter dyueth wyth a whypp, hauyng two
cordes, appetyte to get, & drede to forlet.

He that heapeth vp ryches, & setteth
hys mynde to gather for other men, ha- Salomon
uyng no respecte to iustyce, hys goodes
shalbe consumed in ryot and folye.

He that hydeth corne, shall be cursed
of people, and benedyctyon shall lyghte
on them that be sellers.

Substance sone come by, shal minish
& that whyche by lyttle and lyttell wyth
labour is gotten, shal encrese & continue

Heland pardition be neuer filled, nor
the insacyable eyen of a couetous persō.

He that maketh hast to be ryche, and
hath indygnatyon at other, litle weneth
he how sone after: nede wyl attach him.

Euerlastyng wo be to hyu that coue Abacus
touslye dothe gather to maynteyne hys
house: that hys nest maye stande hyghe,
and thynketh to escape the great stroke
of vngauunce.

Pouerty lacketh many thyngs, coue-

ys

tyse

The Banket

Seneca tye all thynges. The nygard to no man
is good, but to hym self he is worst.

Wony, if thou canste vse it, is thy ser-
uaunt and droudge, if not she is thy La-
dy and soueraigne.

Tullius To practyse in the publique wele for
to get ryches, is not onlye a shame, but
also a thyng to all men most odypous.

Salustius, Inordinate desire of ryches and rule
is the fyrst matter, wherof spryngeth al
enyl, for couetous appetyte, subuerteth
credence, honesty, and al other vertues.

**Quintus
cursius,** It is hard to contente vs wyth that,
whyche occasyon doth profer. for y thyng
that commeth fyrste, dothe abhoze vs,
whan we hope to haue better.

BABLING.

Marthesi **T**hat whyche passeth out of y month
commeth from the hart, and that is
the thyng that desyleth a man.

Salomon In much babling lacketh no sinne, he
is wyse that can temper hys language.

Seneca A babblyng ennemy shal lesse annoy
the, than he that speaketh nothyng.

Aristotell That whyche is oftentymes spoken,
troubleth the hearer.

Machrob Talkc so w me, as if god did here the
speake

of Sapience,
speke so to god, as if men vnderstode the

BATTLE.

Hieronymus,

That fortitude which preserveth by
batayle the countrey from infidels,
& at home defendeth feble men, &
true men from theues, agreeth with iustice.

In wars the multitude, nor the pu-
issance vnlerned, may so much auail to-
ward victorie, as knowledge & exercise.

He that desyret peace, let hym pre-
pare for warres, he that woulde van-
quish, let hym instruct wel his people:
And he that woulde achene his exploi-
tures, let hym fyght with craft, & not
with chaunce or aduenture.

War wold be in such wyse taken in Tullius
hand, as nothyng but peace shulde seme
to be sought for.

Octavian theemperour was wont to Sextus au-
sap. That war shuld not be styred with relius
out surety that the gain shulde be more
than the charges, least that the victorie
goten with much losse & small aduanti-
tage, may be lyke to a fyshhoke of gold.
whych eyther beyng broken or lost: can
not be payd for with that that it taketh
Victorie resteth not in a great army but

The Banket

Machabe the strengthe of the battayle commeth
orū, from heauen.

Plutarch, Chabrias a noble man was wont to
say, an hoste of harts that had a Lyon to
theyr captayne was moze to be dreade,
than an hoste of Lyons beyng led wyth
an Hart.

Salustius, These foure thynges oughte to be in
a great capytayne, knowledge in armes

Julius Ce valiant courage, authority and fortune
sar, Sobrenes in a soudpoure is no lesse co
mendable, than strengb and hardines.

Idelnes is mooste contrarpe to souldi
ours attemptates.

BENEFITE.

Ecclesiast **D** thou good to a good man, and
thou shalt fynde recompence, and
if he can not requyte the, yet God
shal remember the.

Democri tus, If thou practyse benefycence on a per
sone vnworthe, thou geuest occasyon to
fooles to do leudly.

Seneca That benefyte commeth late, that a
bydeth a crauyng.

Tactus, A shrewd turne is soner requit than a
good turn, for thake is reputed a charge
reuen.

of Sapience.

reueing for a gayne and aduantage.

Those benefytes are most thankful, Seneca
whiche a man syndeth redy, and cometh
on quickly, wherein is no tarieng, but on-
ly the shamefastnes of hym that shall
take them.

BISSHOP.

A Byshop must be without faute, as
the stwarde of almyghty god, not
proude, not wrathfull, not drunkly
no syghter, not couetous of dyshonest
gayne, but a good householder, bounty-
full, wyse, sobre, iust, holy, and contynēt,
hauiing the true maner of speche, which
is accordyng to lernyng, wherewith hee
may exhorste by hollom doctryne, and re-
proue them, which will speake to the cō-
trarpe.

Paulus ad
Titum

BOSTINGE.

Be thou praysed of anothers mouth,
& not of thyne owne. Let a straüger
comēd the, & not thyne owne lippes.

Salomon

Nothing doth more mynishe a mans
commendation, then moch auauentyng
the successe of hys actes.

Valerius
Max

B.iii.

It is

The Banket

Cicero

It is a foule thing a man to tel much of hym selfe, specyallye that whyche is false, and wyth mockes of them whych do here hym, to seme to resemble the boeinge souldyours.

CHASTITYE

Christus
in Math.

If thynne eye be synple or cleane, all thy body shalbe bryght.

Chastitie is the beauty of the soul, or of the kynges Doughter, whyche is from wythin.

Augustin

Where necessity is layd vnto chastitye, authoritye is geuen to lecherie, for neyther she is chaste, whyche by feare is compelled, nor she is honest, whyche wyth mede is opteyned.

Bernarde

Chastitye wythoute charitye is as a lampe wythout oyle. take the oyl away the lampe geueth no lyght, take awaye charitye, than pleaseth not chastitye.

Cassiodorus

There be fyre thynges, y do preserue chastite, sobrenesse in dyet, occupation, sharpnes of the inner apparayle. refraining of the senses, that is to say, the five wyth. Also seld communicatyon, & that wyttes honestye, & eschuing oportunitie of the person, the place, and the tyme.

Charitye

of Sapience.
CHARITIE,

If I had the spirite of Prophecy, and Paulus.
I knew all mysteres, and all maner of
cunning: Also if I had all sayth, in so
much as I could translate and carpe a-
waye Mountaynes, yet wer I nothyng
if I lacked charitye. Mozeouer, if I dyd
distribute all my goodes, in feeding poore
people, and althoughe I gaue my bodye
to be burned, hauing no charitye, it no-
thing auayleth me. Charity is patient
and gentyl. Charity hathe enuye at no
man, it dothe nothyng a misse. It is not
puffed out wyth pryde, it is not ambicy-
ous, she seketh not her profyt, she is not
moued, she thinketh none yll, she reioy-
seth in no mischief, she ioyeth wth truthe,
all thyng she suffereth, all thyng she be-
leueth, al thyng she hopeth, all thyng she
beareth, charity neuer fayleth.

CONSTANCE

Aswel to much reioysinge in prof. Tullius
perity, as to much sorow in aduer-
sity betokeneth lightnes.

What so euer is don by necessitye is Hierony-
shortly dissolued, and that which is wil- mus.
lingly receiued, of long tyme abydeth.

B. iiii. He

The Banket

Seneca

He that is constant feleth no trouble,
and is without heynesse.

Tullius

Nothing so well becommeth a man,
as in euery enterpryse and takynge of
counsaille, to be sure and constant.

What is so great folie, or so vnworthy
a wyse mans constance and grauitie, as
is false opinyon: or boldly to defend that
whiche he doth not vnderstande wel and
sufficyently?

CARNALL APPETITE.

Hierony-
mus,

Carnall appetite is alway a hungred
and of that whiche is passed, a man
is not satisfied.

Tullius

It agreeth not with reason, that hee
whom feare cannot vanquyshe, to bee
subdewed with couetise, or he which can
bee ouercome with no payne, to be van-
quished with carnall affection.

Carnall appetite more often leaueth
behynde her, cause of repentance, than
of remembraunce.

Carnall appetyte ennemie to reason,
letteth all counsaile, & donsketh the eyen
of the mynde, nor with vertue wyl haue
any meddlyng.

Can.

of sapience,
CONSIDERATION.

He that intendeth to do any thyng, **Tullius**
let hym consyder, not onelye howe
conuenient is the thyng that ought
to be done, but also what power he hath
to bryng it to passe.

If we wyll consyder what excellency
and pzeeminence is in the nature of man
we shall well vnderstande, howe horry-
ble a thyng it is to slowe in excesse, and
to bee wanton and delycate, howe sayre
& honest it is to lyue warely, contynent-
ly, sadly, and soberly.

He whom fortune neuer deceyued, **Liuius**
dothe not withoute cause remembze the
vncertayntie of sundry aduentures.

If thou consyder well thynges that **Socrates** 28
be passed, thou shalt the better geue con-
cell in thynges that may happen.

Remembraunce of artes passed sheweth to vs, wherein we offende, and con-
ferryng it with thynges that be present, **Galenus** 28
we are taught how to reforme it.

CONFESSION

Con.

The Banket

Augustin

Confession is the remedy of soules
the confounder of byces, the resto-
rer of vertues, the banquisher of
Dyuells, what wyll you more? It stop-
peth helles mouth, and setteth wyde o-
pen the gates of paradyse.

Ambrose

The vengauunce of god ceaseeth, wher
mans confession tymely pzeuenteth.

Bernarde

Confession is the life of a sinner, the
glozpe of good men, to offendoures ne-
cessarpe, and yet vnto iuste men not in-
conueniente.

CONTEMPT OF VVORLD lye thynges.

Augustin.

The world is a sea, and eueri mas
conetous desyre, is noughte elles
but a tēpest. Dost thou loue god?
than walkest thou on the sea, and the
seare of the world is vnder thy fete, lo-
nest thou the world: & he wyl swallowe
the, for he can tol hys louers vnto him,
but he can not beare them.

Therfore, whan thy hart syttreth in
conetous apeteite, call to thyne ayd chris-
tis diuinitie, that thou mayst banquish
thyne inozdynate folpe.

(The

Sapience

The plesure of this world is vanity. **Augustin**
whyche wyth much expectation is loked
for, & whan it is come, no man cā hold it

Wotte not of to morow, thou wottest **Hierony**
not what the daye wyll brynge, whan mus
it cometh.

Get lyttle by ryches, and thou shalte **Chrisost**
be ryche: set lyttel by renown, and thou
shalt be famous: Care not for afflycty
ons, and thou shalte overcome theym,
passe lyttle on rest and quyetnesse, and
thou shalt optayne them.

In thynges pertayninge to man, no **Lactāti**
thyng is so diligently done, but that as
wel by the puissaunce of man, it may be
vndone, for the workes of men mortal,
also be mortal.

Nothyng is so happy, that it is with **Seneca**
out feare. Where ther is suspicyon, the
life is vnpleasaunte.

He that is dedycate to the hasards of
fortune, he prepareth for him self much
matter to trouble, whyche wyl not short
ly be slaked.

Ther is one way to go surely, & is, to **Idem**,
set lyttle by thynges worldly, and a mā
to hold hym contēted only with honesty
Custome

The Banket
CVSTOME.

Augustin. **I**f thinges wherof holy scripture hath determynd no certentie, the vse of goddes people, and statutes of fathers are to be holden for lawes. And likewise as transgressours of gods lawes are to be punished, so contemnours of ecclesiastical customes ought to be chastysed.

Isidorus **T**he wounde often renewed is harde to be healed.

Seneca. **C**ustome teacheth that to be lyttell, whych semeth to be greate.

Educacyon and dyscyplene fourmeth good maners, and men sauereth alwaye of that thyng, whyche in youthe they haue learned.

Augustin **I**n truth whych appereth openly, custome must geue place to verity.

CORRECTION.

Augustin **H**e that byndeth a frantyeke man, & waketh hym that hath the letargy or slepyng sycknes dyspleseth both, loueth both and healeth both: both whyles they be sycke, do disdayne hym, & whā they be hole, yet both do thanke hym.

Correct

of Sapience.

Correcte not a scorner, least y he hate
the, correcte a wyse manne, and he wyll
thanke the. **Salomon**

In correctyon wrath is specially to be
prohybted, for that he wyl punyssh, whā
he is angry, he shall neuer kepe well the
meane, whyche is betwene to much and
to lyttle. **Tullius**

A gentyl horse is ruled with y glimse
of a rod: A dull rople wyll bnneth styre
wyth the thrust of aspyre. **Quintus
cursius,**

It is better to be of a wyse man cor-
ted, than to be wyth the flattery of soles
deceved. **Ecclesi.**

The eare which wyll heare hys owne
lyse rebuked, shall dwel in the myddel of
them that be wyse men. **Salomon**

Be of thine own luyng a sharpe cor-
rectour, and of other mens a gentyll re-
former, & let men here the commaunde-
ment thynge and easy, and that thou thy
self doest great thynge and paynfull. **Christ**

Correct thy frend secretely, and praisse
thy frend openly. **Seneca**

It is the parte of a wyse man, to roote
by byces, and not the offenders.

A good capytayne ordereth hys men
better,

The Banket
better by keepng them from yll doyng
than by soze chastisynge.

COVNSAILE AND
Counsaylours.

Ecclesiast

+ **T**hey that do all thynges wpyth coun-
sel, are gouerned by wysdome.

Cal not the to thy counsel, which
lacke discretio, for they ca loue nothing
but that whych conteteth their appetite

To euery ma disclose not thy mynd,
lest som do disseble, & after reproch the.

+
Salomon

Don do al thynges by counsel, & whan
thou hast don thou shalt neuer repēt y.

+
Obserue wel the law, & follow good
counsel, and thy soule shal haue life, and
thou shalt walke trucly, and thy foote
shall not tresppe.

Ioan

Belene not euery spyrite, but proue
wel the spyrytes if they be good.

Tullius

+
Armure abzode is of lyttell effecte,
but if there be counsel at home.

*Carina est
arma frivola
A. Spilind
D. mi*

Gouernours of the weale publike,
ought to be like to the lawes the which
not for dyspleasure, but only for equity
do puny the offenders.

Marins
Max

That publyke wele is in better state
and in a manner moze sure, where the
prynce

of Sapience.

Pryncce is not good, than wher the kinges counsellours and companions be yll.

All vyolent attemptates beyng set **Tacitus**,
so ythwithout counsel, at the beginning
are puissaunte, but in continuance they
are insuffyciente.

Who will iudge hym to be necessarie
in an other mans cause, whyche to hym
selfe appereth vnpromysable? **Ambrose**

Thereto ben two thinges to counsel
moste contrary. Hast and Dyspleasure. **Seneca.**

After hasty counsaile nexte folow-
eth repentaunce.

All counsell is worste to the gener. **Hesiodus**

Power without counsell oftentymes **Horatius**,
breaketh his neck w his owne bourden.

COMMUNICACION.

VWhen thou arte amonge fooles,
kepe thy wordes in store. **Ecclesiast**

Amonge wyse men bee redy to
commune.

In the presence of greate men pre-
sume not to speake, and where as bes
thyne elders talke not to moche.

Honour and prayse be in the wordes **Salomon**
of a wyse man: The tounge of a foole is
hys

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hys proper subuercyon.

Tullius

Dyspute not wyth a person dysdaynful, least he sittynge styl, do lye in awayte for thy wordes.

It is a thyng soule and rebukeful in a sad matter, to bryng in wordes wanton as mete for a banket.

CRVELTIE.

**Christus
in Marth,**

Loke what mesure you geue vnto o-
ther, like measure shall be met vnto
you.

Ecclesiast

They which delyte in the fall of good
men, shalbe taken in a trap, and shall be
consumed wyth sorow or euer they dye.

Iacobus

Judgement wythout any mercy shal
be geue to hym that wil not be merciful.

Seneca

The best exāple, where vnto a prince
should conforme hym, is to be suche one
to hys subiectes, as he woulde that God
should be to hym selfe.

Idem,

It is euen as yll at home as abroad to
be much feared, as yll to be dradde of thy
flaues and droudges, as of thy chiefe ser-
uauntes: no manne lacketh power to do
harmer: Adde also ther vnto, that he that
is dradde, of necessity feareth. Fewer mā
mought

of Sapience.

mought be terrible, and also in suretye.

CURIOSITIE.

Seeke not for that, which is out of thy
search: Search not those thyngs, that
exceedeth thy puissance, but thynke
on that, which god hath commaunded the
in hys sudy warkes be not to curious

Salomon

COMPASHION.

They that truste muche to theyr
frendes, knowe not how shortly teares
be dryed by.

Quintus
curius,

DEATHE.

He must liue yll that lacketh know
ledge howe to lyue well.

Seneca

They whych prepare them to
battayle before that battayl approacheth
they beyng alwai redy, do easely sustein
the fyrst brūt, whych is most troublous
to deathe or fortune alwayes looked for,
is and seemeth moore easie wyth lesse
payne suffered.

Idem

One day demeth another, but the last
geueth iudgement of al that is passed.

Plinius

DELICAT LIVING.

As it is impossyble, that fyre shold
inflame wythin water, so it is im-
posyble, that contricion of harte

Chrysost

C

shold

The Banket

Should be greate in thynges that be delicate: for they be mere repugnante the one to the other, the contricion beyng mother of weeping, delicatenes of laughings, shee straineth and wyngeth the hart, this looseth it & setteth it at liberty

DECEITE.

Seneca

Tullius

Men can better suffer to be denied than to be deceyued.

Whether wrong is comytted by two manner of wayes, eyther by force, or by fraud, fraude belongeth to a fore, force to a lion, both thone & the other is to the nature of man wddersul cōtrary

Laercti.

We ought more to beware of the envy of our frendes, thā of thassautes of our enemies, for these be apparāt vnto vs, thother is couered: & the craft to a noy, whiche is not looked for, is euer mooste dangerous.

Salomon

A false wytnes shal not be wythout punishment, ne a forger of lyes shal escape from correction.

DETRACTION.

Paulus.

Neither detractors nor yet extorpcers shall possesse the kingdome of heauen.

Peuer

Of Sapience.

Neuer detract or backbite any man Hieronimus
nor be sene to get prayse by rebukynge
of other: but lerne more to adorn thyne
own lyfe, than to defame others, reme-
mbering the scripture, which sayth, Loue
not to pul away a mans prayse, lest thou
be plucked vp by the rotes.

To slander, or to here slanderers. I cā Bernard,

We ought to suppose that detracting
or yll reportynge one of an other for a Tullius
pryuate auantage, is more agaynst na-
ture than to suffer any discommoditie,
be it exteryour or bodelye.

DRUNKENNES.

Drunken manne shall neuer be Ecclesiast.
Arch, and he that setteth noughte
by a lyttle, shall by a lytel and a li-
tle come vnto nothyng.

How sufficiente vnto a learned man
is a smal quantity of wine: for therewith
whan thou slepest, thou shalt not be tro-
bled, nor fele any payne.

Everlasting paine shalbe vnto you, y Isaias,
do rise early in the morninge to drinke
excessiuely, & to quasse vntil night, that
ye may be with wine, excessiuely chased.

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Oseas

Lechery, wine, & saccietie, consumeth all wyldeome.

Augustin.

The drunken mā confoundeth nature loseth both grace and honour, & runeth headling into euerlasting damnation.

Boetius

Wine inordinatlye taken, troubleth mans reaso, maketh dul vnderstāding, infebleth remembzaunce, sendeth in forgetfulnes, poureth in errors, and bringeth forth sluggishnes.

DISCORD

Christus
in Matth.

Every realme deuided within it self shalbe made desolate: and every cite and house denyded by mutuell contention, shall not longe stande.

Ecclesiast

In thre thinges my spirit is wel pleased, which be also comended before God and man, the good concord of brethren, the lone of neyghbours, also man & wife of one consent and agremente.

Gregorie

If they, whych make peace, be called the childzen of god, without doubt the disturbers of peace be the childre of sata

Tullius

They that sustein one part of the people, & neglect the other part, they bring into the city a thing very perillous, that is to say, sedicion and discord.

Wylth

of sapience

With concord smal thinges grow to be great, wyth dyscord the moſte grea-
teſt thinges be brought vnto nothing. *Salustius*

Warre is ſone made, but it is not ſo
ſhortly diſcuſſed, for he is not ſure to ſp-
nyſh it, y^e fyrſt toke in hand to begyn it.

DIGNITY.

He is honourable, a great eſtate, & *Chriſoſt*
a noble man, which diſdayneth to
ſerue, or be ſubiecte to bytes.

If thou wilt eſteeme a man truely, & *Seneca*
know what he is, behold hym naked, &
let hym lay a ſyde poſſeſſions, authority,
& other fables of fortune: finally let him
put of hys body, and behold thou in his
ſoul. what he is of hym ſelfe, & what he
hath of other whych is not hys own.

DOLOVR.

Like as a moth in a garment, and a *Salomon*
worme in a tree: ſo heauynes hur-
teth the hart of a man.

In heauynes it is to be forſene and *Idem*
prouded, that nothyng be don desperat-
ly, nothyng fearfullye, nothyng we-
chedly, or any thyng ſoloſhly.

Ther is no ſorow, but that length of *ſere ſulpi-
tius*
tyme ſhal miniſh it, & make it more eaſy

The Banket
DOCTRINE.

Salomon

Like as sayre legges be in vaine for
cryple, so vnsemelye is doctryne in
the monthes of soles.

Gelasius.

Doctrine is of such puissance, that in
good me it is y^e armour of vertue, to per
sones corrupted, a spar to do mischefe.

Seneca

Like as wol taketh some coloures wth
one only deppng, some not wythout oyle
steeping and boylng, so some doctrines
once apprehended be forthwith shewed,
some other except they be depely recei
ued, & long tyme settled, coloureth not y^e
mind, but only toucheth it, and y^e whych
is prompted, it nothyng perfourmeth.

Democri
tus.

Doctrine is an ornament to men be
ing fortunate, to men infortunate a re
fuge and succoure.

Ambroise.

No man may profite in hearynge so
much, but whyles he liueth he shal haue
nede to be taught.

Tullius

A corne field or a wit beyng neuer so
fertile, wythout it be exercised, may ne
uer be frutesfull.

Seneca.

Philosophy is not a comune worke
manshyp, or made for to brag wyth. It
is not in wordes but in matter: ne it is
geuen

Of Sapience

geuen only to passe the time pleasantly
but it setteth the mynde in good frame,
the lyfe in good order, it ruleth our acts
and sheweth what is to be done, & what
to be vndon, she sitteth at our stern, & a-
mong the vncertain surges, she orde-
reth the ryghte course of oure passage,
wthout her no man is in suretye.

Open beleue better theyr eyes, than Idem,
theyr eares.

It is a long way to go by rules & pre-
ceptes, the way by example is short and
commodious.

We teach our children liberall scien-
ces, not because those sciences, may geue
any vertue, but because they make the
mynde apt to receiue it.

DISSIMVLATION.

Sorrow will be to them y haue double **Ecclesiast**
shartes, mischeuous toges, y doyng
handes, & to the ill lyuer, y enterth
into the world by two sundry wayes.

I hate those mē, which in their actes
be soles, & in their words philosophers.

Pacuius

DIETE.

In many meates is occasiō of sicknes, &
greedy feeding shal approach vnto choler.

Ecclesiast

To

The Banket

Galenus

To him whych is fallen to a distemperance in heat or cold, it is expediente to geue thynges of contrary qualities.

If thou wilt preserve the temperature whych is in thy body, to a moyst nature geue thyngs moyst, to a dry nature, dry thynges, if thou wylt alter the temperature, geue ever the contrary.

We may not only remember, that contrary thynges be healed by theyr contrary, but also in every contrarye we must consider the quantity.

Hippocrates.

Hippocrates & Galenus.

When sycknesse is in hys force, than the most spare dyet is to be bled.

The preservaciō of helth beginneth wylth labour, whych meate and drynke overtaketh, than slepe ensueth, than venus foloweth, but ech of the in a measure.

Uncleane bodys, and they whych of superfluous humours be not wel purged, the more we nourish the, the more do we hyndre them.

Hippocrates.

Stomakes in wynter & spryngetime be hottest, and slepe than is leigest, wherfore in those times, meat shuld be take in greatestt aboundaunce.

Bydaine & very much to euacuate

of sapience

or to kyl, to make hote or to cole, nor any
other wyse to remoue the state of the
body, is very dangerous, for to muche
of any thyng is enemy to nature.

EASE.

Much ease and default of competent labour, maketh heat feble, whyche shuld resolue and make thyn that whych ought to be purged. Galenus

They that lyue in much ease, do gather commonly a fleumatiike or slimye iuyce in theyr bodyes.

They that do laboꝝ much, do gather iuyce cholerycke or melancolye, the one in Sommer, the other in coꝝne haruest tyme, or toward wynter.

EXAVMPLE.

Slet your lyght shyne before al mē that they mai behold your good works, and may glorifye youre father whych is in heauen. Christus apud mat

Who so euer lyueth yll in the syghte of them, quer whome he hath rule, as much as in him is, he sleeth y beholders Augustin

The bythops conuersatyon & household, is set as it were maysters of commune dyscyplyne on the top of a mountayne. Hieronymus

The Banket

G^r. **hah.** For what so euer he doth, al other men thinke, they may lawfully do it.

**Hierony.
mus,** Denout cōuersatiō without cōmuni-
cation, as much as by exāple it profiteth,
by silēce it hurteth. For with barking of
dogs, and stanes of the shepherdes, the
raging wolues be let of their purpose.

Leo. **Howe** anayleth exāple than words
And much better be men taught by do-
ing, than they are by speaking.

Ti. Livius In the knowledge of thyngs, this is
it, which is chiesly most holsome & profit-
table, to marke wel the lessons of euery
exāple, whych is put in famous reme-
brance, wherof thou mayst take for the
e thy country, that thou mayst ensue, or
that whych hath an yll begynnyng, or a
foul ending, thou maist y better eschue.

ENVY.

Livius. **E**ny is blynde, and can do nothing
but dyspraise vertue.

Tullius. It is a scab of this world to haue
enuy at vertue.

Tullius, Of the miserable cōditōs of people, y
are to be gouerned, amōg whō diligēce
is hated, negligēce is reprovēd, wherz
sharynes is perillous, liberality thakles

com.

Of Sapience

communication deceitful, pernicious flattery, every mans countenance famillier many mens mindes offended, wayte to hurt priuely, saye wordes openly, whan officers be coming, they tary for them, while thei be present, thei do await on the being out of auctority, al do forsake the

ELOQUENCE.

¶ Eloquent wordes become not a sole, Salomon
nor lying lyps a man in auctority.

FAME.

Better is a good name than aboundance of riches, for good estimation sarmounteth all treasure.

Those me say yf of the, yf be it them self. Seneca,
Also answereth, I shuld be sore mewed
if Cato Lelius the wise, thother Cato, &
the two scipios shuld so report of me, or
if these me shuld say thys to a ripe iudg-

ment, which do now by malice corrupted
The actes, and not the same shoulde Tullius
be considered.

The infamy of mā is immortall, for Paulus
she is alive whan yf thinkest her deade.

FAITHE.

Our lord wyl reward every man as Regum, i.
corrdyng to hys Justyce and sayth.

¶ The

The Banket

**Hierony-
mus.**

Whe that beleue Christ, let vs solote
Christes luyngge.

**Paulus ad
Titum
Locobus**

They whych beleue in god, let them
endenour them to ercel in good warkes
Lyke as the body is dead, wherein is
no spyte, so that sayth is deade where
there lacke warkes.

Augustin.

The sayth of a christia is ioined with
charity, and without charity is the faith
of the denell.

**Paulus.
Roman**

Saythe not exercysed, soone wareth
syche, and beyng vnoctupied it is assal-
ted wyth sundry dyspleasures.

**Christusa
pud Mat,**

Not the herers of the law be ryghte
wyle in the ptesence of god, but the do-
ers of the law shalbe iustified.

Not emery ma that sayth to me (lord)
lord, shal enter into the kingdome of hea-
uen, but they whych do y wpll of my fa-
ther, whych is in heauen.

FEARE

Salomon

The rote of wysdome is to fear god
and the bzannch therof, shal longe
time endure.

Tullius

There is none authoryty of so great
a pmissance, that oppzessyng wyth dread
may long endure.

whome

of sapience.

Whome men feare they do hate, and Ennius
euerie man whome he hateth, he despy
reth to pearysh.

Drede and terroure be weke bondes
of loue, for if that they breake, and men
cease to feare, than begyn they to hate.

It is more daunger to be dread than
to be despyed, for nedes muste he feare
many, whome manye feareth. Seneca.

FOLY.

A Foles way in hys own eye is best Salomon
a wyse man heareth good counsell.

He that answereth before that
he heareth, proueth hym self to be a sole Ecclesiast
and worthy rebuke.

A wyse sentence in a foolles mouth
shall not be regarded, for he telleth it
not in oportunitie. Paulus

Talk not long wyth a sole, & with him
that lacketh wit, kepe not much company.

He that setteth muche by hym selfe,
where in dede he is nought worthe, he
byngeth hym self into folie.

It is the proprietye of a foole to seke
oute other mennes fautes, and forget
hys owne. Tullius

FLATERY.

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Salomon

My sonne if il men wil fede the wth flattery, consent not vnto them. Better are the strokes of him that lonieth truely, than the salse kisses of them that do flatter the.

Hieronimus,

Ale bearers, ryoters, glosers & flatterers, fle far from them, as from thy chiefe ennemys.

Seneca

Wthin thy self, behold wel thy self, and to know what thou art, geue no credence to other.

Cicero,

Whose eares be so stoped frō trouth that he may not abide to here trouth of hys frend, hys healeth and prosperity is to be despayred.

Platarche

Like as wormes sonest do breede in soft wode & getyl, so the most noble witts desyrours of prayse, gentyll and honorable, most maketh of flatterers, & do nourish such persōs, as be their destroyers.

The sampliar compaignyon, which is alway lyke pleasante, and gapeth for thankes, and neuer byteth, is of a wyle man to be alway suspected.

Great mens sonnes learn nothing wel, but to ryde, for in other doctrines their maysters do flatter them, prayseinge all that they speake. At wastylinge they

Of sapience

felowes fall downe or they be throlwen.
But the rough hōse tohan he is ryddē,
knowyng not toether he that rydeth
be a pynce or a subiect, a ryche man or
a poze, casteth hym out of the saddell, if
he can not good skyl of ridyng.

FORTITUDE.

Fortytude and constance is the high Hierony.
way, he that turneth to muche on mas
the ryght hand is foole hardye and
froward, to muche on the left hande is
fearfull and coward.

Fortitude is an affectyon of mynde, **Tullius.**
susteynyng patiently peryl and grefe, &
beyng alway fre from all dread.

Fortytude appeareth not but in the Gregorie
tyme of aduersity.

To a wise mā, none il may happē, for **Seneca.**
he stādeth vpright vnder euery burde,
nothinge maye appaure him, nothinge
displeseth him that ought to be boyn: for
what so ever mought hapē to mā, he ne
uer cōplained y it hath chaūced vnto hi.
Al thyngs ought to be so thought on, &
the mind fortified against al that might
happē. Banishmēt, tourments, sickness
battail, shipwrekes, thinks on the dail

The Banket

To suffer grese quyetly and coldpe,
it prosyeth much to consyder, and so to
do it is a great honestye.

Nedes must be that is valyaunte, be
of a good courage, and also inuynceble,
he that is inuynceble despyeth al thyn-
ges that be transytory, supposing them
to be inferiour vnto hym. But no man
may despyse those thynges, wherby he
may be greued, but only he that is val-
aunt. Wherfore it hapneth that a val-
ant person can neuer be greued, al wile
men therfore nedes be valyaunte.

It was wont to be a great prayse & a
meruaylous, to haue pacyetly taken all
froward aduentures, not to haue bene
subdued by fortune, but in all aduersi-
tye, to haue reseynded theyr iustitiam
and dignite.

The tymorous dogge barketh more
soze than he byteth.

Wise the greates ryuers fall wyth
least noyse.

FORTVNE.

Fortune can neuer make that to be
thyne that nature denyeth the.

It is a naturall sykenes in men
to

Quintus
Curtius

Boethius

Tacitus

of Sapience,

to beholde wyth soze euen the nelwe ad
uancement of other.

Loke how many wonderers, so ma. Seneca
ny enuyers.

As soztune becketteth, so fanoz inclineth. Iustinus

Innumerable be the examles of
changeable soztune, for where made
she euer great toy, but wher sorow pro
ceded: or what sorowe hath she caused,
that hath not proceded of ouer muche
gladnesse.

Felicity begynneth by the ordinaunce
of God, wher mysery is esteemed by the
iudgement of man.

Thenterprises be in our puissaunce, Seneca
but theyr conclusyons soztune deter
myne.

To beare rule is chaunce, to gene
rule is puissaunce.

Soztune fauourynge varpance, del
pyleth constance.

Whose hope, reason or imagynatyō, Tullius
dependeth on soztune, in hym nothyng
may be constant or certayne.

Soztune is to great mē deceptful, to
good men vnstable, all that is hyghe, is
vnshure.

D

What

The Banket

What fortune bygh rayseth, she lyeth vp to let fall.

In thinges which be moderate, continaunce is constant.

Chilo,

Chilo the wyse mā beyng demāded what fortune was: he answered, a leud phisition, for she made manye foolkes blynde, that trusted much to her.

Quintus cursius,

Oftentimes fortune corrupteth nature,

GOD.

Salomon

The eyes of god be more bryght than the sun, beholding enery wher all the wayes men take, the depeneth of the which is bottōlesse, seing mens thoughtes, wher they thinke the most secrette.

In the hart of man be many deuises, the wyl of God euer abydeth.

No Sappence, prudence, nor counsell, may preuaile agaynst God. The horse is prepared to batayle, but yet God getteth alway the victorie.

Ecclesiast

They that feare God, wyl beleue his worde: and they that do loue hym, wyl kepe his commaundement.

Daniell

Blessed be the name of our lord, for thyngs, and puissance be of hym onely, he altereth tymes and ages, he also trauaileth

of Sapience,
stateth and ordeyneth kyngdomes.

GOVERNOR.

Wher as lacketh a gouernor, y^e peo-
ple decayeth, wheras be many cou-
sailes, there lacketh not suretye. **Salomon**
Prouer,

In the multitude of people is y^e state
of a kyng.

In the fewenes of Subiectes is the
Princes dyshonour.

A prynce that gladly heareth lesings
hath all his offycers peruers & wycked.

Who is the countrey, wher the ruler
is wanton, and they in authoritey brea-
ke theyr fast tymely.

Happy is that land, that hathe theyr
kyng noble, and where men in autho-
rity eate in good season.

He y^e is a gouernor offedeth more gre-
uously by his exaple than by hys office. **Tullius de**
Offic, 3

Where a gouernor lacketh, the peo-
ple shall perishe: the sauegard of the is,
where be many counsayles.

Rulers haue done thynges wyth fo-
ly, and sought not for our lord: therfore
they vnderstand not, and theyr flock is
broken and scatered. **Ieremias**

Prepare thy self, & furnish so thy co-
D. ii dity. **Plutarch,**

The Banket

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Prepare thy self, & furnissh so thy co- **Plutarch**

D.ii

disty.

The Banket

ditions and manners, and set forth the the
forme of thy living in such wyse, as he þ
in the myddel of every mans sight lea-
deth his life & may be hid from no man.

The comune people are wot to serch
and behold curiously the maners, lues
and couditions of theim that be rulers,
although they be couered neuer so close-
ly, or hyd and kept wpyth hangyngs and
courteynes neuer so pzeuely.

GOOD MEN.

Salomon

A Good man shall receyue abom-
dantly grace of our Lord: He that
trusteth in hys owne wpyt, dothe
euer vngraciously.

Seneca

We may call that man gracious, to
whome nothyng is good or yll, but a
good mynde or an yll, whyche is a lover
of honesty, contented only wpyth vertue
whome no fortune extolleth or oppres-
seth, nor knoweth anye thing to be bet-
ter, than that he maye geue to him self,
to whome verpe pleasure is, to set lytle
by pleasure.

GLUTTONY.

Salomon
Prover, 33

Do not the cōpany of drinkers, nor
the diners and suppers of them, that
brynge

of Sapience.

bring fleshe wyth them to eate, for they
whych attend only to dynkyng and ma
kyng of bankets, shalbe consumed.

Not the vse of meat, but the inordy
nate desyre therof ought to be blamed. **Augustin**

The ryche men wold not be constrai
ned to eate that which poore men eateth
but let them kepe the custome of theyr
infirmity, beyng soze that they can not
othe rwise satisfy theyr nature. If they
chaunge theyr custome, and therfore be
sicke, let the vse their superfluiti, & geue
to the poore men that, whych vnto them
shalbe conuenient and necessary.

Unhappy are they, which haue their
appetite moze than theyr stomake. **Hierony
mus,**

Guttony is an ill maystres to serue,
she alway desyret, and is neuer contē
ted. What is moze unsacvable than is
the beall, that this day she receiueth, to
morrow she expelleth, whan she is full,
she dyspute th of contynence, whan she
hath digested, she bideth vertue farewell
Ambrose

Denise kyng of Cicile, whan he had
eaten potage, which a cooke of Macedo
monia had made. he sayd that the meat
did not delite him, the coke answered.
Cicero,

The Banket

It was no maruail. for it lacked spyces, when the king asked what he lacked, he answered labour, sweate, runnyng, hunger, and thirst, for wyth such maner of stuffe, the meate of the Lacedemonians was euer prepared.

GLORY

Tullius

usc. que. 3

Glory is a thyng substanciall & perfectlye expessed. It is the praise of good men, consentyng together, a voyce incorrupted of theym that iudge wel of an excellent vertue.

Offic. ii

The chiefe and perfect glory standeth in thre things, if the multitude loue vs, if they haue good opinion of vs: If (as it wer marueyling at vs) they suppose vs wel worzthi to be had in much reuerence.

Ieremias.

Thus saith our lord, Let not the wise mā glory in his wisdom, nor the strōg mā in his strength, nor the ryche man in his substance: but he that is glorious, let this be his glory, to know & vnderstand me. For I am the Lord that do execute mercy: iudgemēt & iustice in earth: these thynges do please me saith our lord god.

Plutarch, For that fyre maketh smoke that quykly is kyndled, nor that glory can seth

of Sapience.

seth enuy, that shortly appeareth.

GRACE

The grace of God, why it is set vnto **Augustin**
this man, & not vnto that man, the
cause may be priuy, but without in
doubt, truely it may neuer be.

The grace of Christ, wout the which
neither children nor men may trust to **August. de**
be saued, is not giue for merites, but is **natura et**
fauourably dysposed wout deservings, **gratia**
and therfore it is called Gratia (whych
both signify fauour in englishe.)

Grace (as I do suppose) consisteth in **Bernaide**
three thynges, in abhorryng thynges
which are passed in despying thynges
present, and in despying thynges, whych
for vs are prepared.

Grace is gyue for this cause, that the **Augustine**
law be fulfilled, that nature be restored
and that by synne we be not subdued.

HVMBLNES,

Neuer suffer thou pride to rule thy **Tobias**
wit or sentence: for in her al distruc
tion taketh roote and beginning.

On whom sayth oure lord shall my
spirite rest, but on hym that is humble **Isaias**
and gentle, and dreadeth my wordes.

D. lili

God

The Banket

Petrus,

God resisteth proude men, but to the
that be humble he geueth hys grace.

Ecclesiast

The more honourable thou art, the
more humble thy self vnto al men, & thou
shalt find sauoz both of god and of man.

In thy thought extol not thy self like
a bulle, ne be thou proude of thine actes,
but in humblenes kepe euer thy courage

Salomon

The greater thou arte, the more humble
be thou, and in the presence of God,
thou shalt synde grace.

Ecclesiast

How great so euer thou be, be humble
in all thinges, and thou shalt synde
grace befoze God.

HASTE.

**Sextus
Aurelius**

The Emperour Octavian was wont
to saye, nothyng became worse an
Emperour oz king, than haste and
sole hardynesse: for that whych was wel
done, was sone done.

HONOUR.

Salomon

As vnspyttyng is honour vnto soles
as snow is in sommer, and hayle
stones in harueste.

Tullius,

Honor norysheth cunning, and wyth
pypse mens wyts be kendled to study.

Plutarch,

Honours ouer great, wherin is pride
and

of Sapience

& to much statelines, like great & corporate bodies, be thron down sodenly.

Honours substancial and perfecte, & also sauez of them, whyche haue a good turn in remembraunce, & in rendryng thanks very diligēt, shuld not be refused.

HIPOCRISIE.

TAke hede of false prophets y^e come Christus to you in y^e garments of shepe, but apud mat wythin they be rauenous wolues, by y^e frutes of thē shall ye perceiue thē.

He y^e desyreth to seeme y^e he is not, he is an Hypocrite, he saineth to be good, yet doth he not practise it, for in y^e praise of men he esteemeth bys profite. Augustine

Dissembled equity is not properly equity, but double iniquity, for it is both iniquity and dissimulation. Augustin,

Hypocrites are vyle in aparayle and proud in theyr courage, and while they seme to despyse all thyngs in this world they seeke by meanes to attayne to all thynges that be of the world. Gregorie

The nyghest way to renouwme, is to be such one in dede, as every man wold be reputed. Tullias

He that sayneth hym self to be a frēd
and

The Banket

And is not, is worse then he that is a seller of money.

Openly to hate or to love, more belongeth to a gentle courage, then to hyde in hys countenance what hys hart thynketh.

HUMBLENES.

Christus

Every man that cralteth hymselfe, shalbe broughte lowe, and he that humbleth hymself shalbe anauced.

Augustin.

Al men delight to be high, the grieve is humilitie, why settest thou thy foote so farre from thee: thou wylt fall & not clyme, begyn at the grieve, and thou art soothwith at the toppe.

Gregorie

He that dothe gather other vertues wythout humilitie, doth as he that beareth fine poudre into a boistons winde.

Seneca

That man is happy, which y higher y fortune aduanceth hys substance, so much y lower he auailleth hys courage

ILL MEN.

Ecclesiast

Three kyndes of people my soul hath hated. A poore mā prond, an old mā lackyng wyf, a great man a lyer.

Seneca

There is no hope of remedy, where that whyche sometyme were vyces, be tourned

of Sapience

toured to maners.

That which the pl me most dzedeth. Salomon
shal come vnto hym, and that which he
desireth, shal be gyuen vnto good men.

The pl man shal vanissh away lyke a
stozme, the good man shal stande fast,
lyke an everlastyng foundation.

The warke of an pl man is euer vni-
stable, he that soweth good woozkes,
bath a sure aduantage.

Do thou none euyl, and none shall
come to the. Leauē euyl company, and
euyl, wyll forsake thee.

Ecclesiast

If a Mozion maye chaunge his skyn,
oz a Lybard hē spottes. ye may also do
good, when ye are brought bp in yll.

Jeremias

To him that doth pl, ther is no grea-
ter penaunce, then that he dyspleaseth
al men, and contenteth not hym selte.

Seneca

IUSTICE.

No man maye be iust, that feareth
neither deathe, payne, eryle, oz po-
uerty, oz that preferreth their co-
traries befoze very equity.

Tullius,

The foundation of perpetual prayse
and renoume is iustyce, wythoute the
whyche nothing is commendable.

lyng

The Banket

Agelasis Bryng Agelaisus beyng demaunded,
whych was the better eyther Iustice or
Fortytude. He aunswere d. If all men
were iust, we neded no fortytude.

Ecclesiast The glory of a good mā is to do iustice
Iustice exalteth the people, but sinne
maketh people wretched and miserable

Alerader The emperor Alexander, bearinge y
the emperour. a poze old woman was illintreted with
one of his souldiours, he discharged hym
and gaue hym in bondage vnto the wo-
man, to get her her luyngie wyth hys
craft, for as much as he was a carpenter

Aristides Aristides, called the ryghtuous, be-
ing demaunded of one. If he wer rygh-
tuous of hys own nature. Nature, sayde
he, bath much holpe me therto, but yet
by myne industry, I haue holpe her also

Salomon In the path of iustyce is lyfe, the way
that turneth therfrom leadeth to death

Iustice moucth y people in honour,
Un maketh people wretched & miserable

Ecclesiast We not ouermuch iust in extremity,
and fauour no moze than is necessary.

My sonne, desyring wysdom, kepe y
Ecclesiast true iustyce, and god almighty wyl geue
it vnto the.

of Sapience.

He is a iust man y^e spareth not hym self. Ambrose

IUDGE.

According to the iudge of the people, so be hys officers. Solomon

Suche as be rulers of a citey, such be the commons.

Presets & gistes make blynd iudges. Ecclesiast

Couet not to be a iudge, except thou be of power able to subdue iniquytes, least perchance thou shalte feare the state of a great man, and geue occasion of rebuke in thyne owne bastynes.

Euertastyng wo shalbe to the, which make vnrighthysle lawes, & do write against iustyce, to thintent that they will oppresse poore men in iudgement, & violently subuert the causes of the people. Isaias

All do loue presentes, and solowe rewardes, to the fatherlesse chylde they do not in pnyster iustyce, the poore widowes mater cometh not befoze them.

Here therfore ye kinges, & vnderstand ye. Lerne ye iudges of all partes of the world. Geue eares ye y^e rule ouer multitudes, and delyte your self in the trouble of people, for power is geuen to you from our Lorde, whych shall examyne you. Saplen

The Banket

your actes, & inserch your thoughts, for
whan ye were ministers of hys kyngdō,
ye iudged not straitly, ne kept y^e lawes
of true iustyce, ne went after hys plea-
sure, horribly & shortly he wyll appeare
to you: for most sorest iudgemēts shalbe
to them that haue rule ouer other. To
the poore man mercy is graūted, but the
mighty mā shal suffer mightili tormēts

Take thou no gifts, whych do make
wyle men blinde, and peruert the wo-
des of them that be rightuous.

IUDGEMENT

Salomon **H**e that iustifieth an vngacious persō
and he that condēpneth a good man,
they befoze God be both abhominable.

Jeremias **T**he kite in thapre knoweth her time
the turtyl, the stork, and the swalowe
do come at theyr seasons, my people
know not their Lordes iudgement.

Tullius. **A** good mā wil not in his frēds cause
do against a weale pnblike, agaynst his
oth, nor against y^e truth, which is put in
hym, for he laieth aside y^e personage of a
frēd, whā he taketh on hi a iudges office

Alexāder **T**hemperour Alexander wold neuer
Augustus suffer to be solde the office of a iudge, or
great

of Sapience.

great authoritie in the executiō of lawes,
sayeng. Pedes must be sel that doth bte
And I wil not let y ther shalbe marcha-
tes of gouernaunce, whyche if I do suf-
fer I may not condemne: for I am asha-
med to punyssh a mā that byeth & selletb

Themistocles being y chese iudge in
Athens, whan ther came to him a great
musitian, whych desyred of him a thing
somwhat against iustice: Themistocles
answered. If in singyng thou dost not re-
gard Rumbze & time, thou art not woo-
thy to be called a good musitian, nor I a
good iudge, if I wold prefer before the
lawes, y priuate fauor of any one persō

IGNORANCE

If a blynde man do take vpon him, to **Christus**
lead one that is blynde, they both shal **apud m.**
fall in the dyche.

Sapiēce & doctryne of soles be dispysed **Salomon**

INGRATITUDE

That doth render an euell turne **Salomon**
for a good, euell shall not departe
from hys house,

The hope of a persō vnthākful, shall **Sapient**
relent lyke winter yse, and as water su-
perfluous shall vanyssh away.

The

The Banket

Christost. The greater benefites that men do receiue, the moze greuous iudgemente shalbe geuen them, if they do offend.

Seneca

A good man doth all thyng wel, if he do all well, he can not be vnkynde.

He that thinketh alway to craue, forgetteth what he taketh.

In couetyse nothyng is worse than that she is vnkynde.

He taketh alwaye the mutual course of geuing and taking good turnes, who so ener neglecteth to reder equal thake to him that deserueth it.

Plautus

What is a person dys honest, whych knoweth howe to take a benefyte, and not howe to requyte it.

IDLENES

Antonine

The good Emperour Antonyne withdrew from dyuers persones theyr pensyons and salaryes, perceiuing the idel, sayeng: that there was nothing moze reprochefull or cruell, than that they should gnaw and deuoure y^e weale publyke, which wyth theyr labour no thyng increased it.

**Ecclesiast
Paulus**

Idlenes hath taught much unhappines
He that wyl not worke, shal not eat.

Som:

Of Sapience.

Some tymes be take from vs, some Seneca
tymes do escape vs, some flowe awaye
not vnwyttyng vnto vs, but the slow-
lest losse of tyme is of that, whyche by
our negligence doth slyp awaye fro vs.

Idlenes weareth strength, as ruste
dothe yron, the blonde vnsteyned bour-
neth slowly, and if he be moued, he cau-
seth the fyre esilones to kyndle.

We are not brought vp so by nature Tullius
that we shoulde seeme to be made for
game and solace, but rather for grauity
and for some studyes moze serious and
waightye.

Idlenes wythout learning is death, Seneca
and the graue of a quicke man.

INORDINAT APPETITE.

The roote of al myschiefe is inordi- Paulus
nate appotite, which some men so-
lowyng, haue erred from saythe, &
brought the selues into many sorowes.

There are three thynges specialllye, Innocen
whyche men be wont to desyre inordi-
natelly, rycheffe, bodelye pleasures, and
greate authoritie. Of rycheffe doe pro-
cede yll thynges, of pleasure, dys honest
thynges, of authoritie vayne thynges.

C. i. There

The Banket

Augustin. There is no griefe in lackynge, but wher ther is inordinate desire in hauiſg.

Seneca What whyche is other mens: lyketh vs beſt: that whych is our owne, lyketh beſt other. To ſyre inordinate appetyte is verpe nobilitpe: but to ſubdue it, it is copall and princely.

Tullius The reaſonable mynde muſte indge thee to be ryche, not thy poſſeſſions or mens eſtimacions.

KVNNING

Didimus. **A** man to perceyue that he is ignorant, is a token of wyſdome, lyke as to perceiue that he doth wrong, betokeneth iuſtice.

Paulus, In much cunnyng is much indygnacion.

Lactantius Cunnyng cauſeth vs to know, whyther we ſhal come: vertue, how that we may thither come, the one wythout the other lytle auailcth, for of cūning ſpringeth vertue, of vertue perfect felicity.

Cunnyng is to knowe God, and to embrace vertues, in the one is ſapiēce, in the other is iuſtpe.

Galenus Science is a knowledge conuenient ſtable, and neuer decaynyng fro reaſon.

Cleme

Of Sapience.

Esteeme thou muche cunning, to be **S o c r a t e s**
more worth then coine, for thys shortly
decayeth, cunningg euer continueth.

The wyle Solon made a lawe in A- **Plutarche**
thens, that the chyld should not be bou-
den to succoure hys father, of whom he
had receyued no maner of doctryne.

K Y N G

He is in greater errour, that thyn- **Seneca de**
keth a kyng to be safe in hys per- **clementia**
son, where nothyng maye be safe
from the kyng, since surety is assured by
mutual surety.

Theopompus kyng of Lacedemony **Theopom-**
vnto one that demaunded of him howe **pus**
a kyng myght mooste surelye keepe hys
realme, and defend it. sayd: If he giue to
hys counsellours lybertye to speake al-
waye truth, and to his power neglecteth
not hys subiects, whē they be oppressed.

Truthe and compassion kepeth a **Salomon.**
kyng, and his place of estate, with mer-
cy is stablyshed.

O ye kynges, ys ye deliight in hyghe **Sapientia**
places and sceptours, make muche of
Sapience.

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Plato

Most happpe is that publike weale,
where either me studious of wisebome
do reygne, or where the kyng is study-
ous of wysedome.

Seneca

To be in a furre, it maye be called
womanlye.

It neuer becometh a kyng to be an-
grye.

If thou wylt subdue al thinges vnto
the, subdue thy selfe vnto reason. If rea-
son rule thee, thou shalt rule many.

It becometh me to feare their prince
but much more to loue hym.

LENDING AND BOR-
rowynge.

Salomon

Lend not to a greater then thou art,
and if thou hast lend, accompt it for lost.

LOSSE OF A FRIEND
or of goodes.

Salomon

HE that is robbed and loseth his
coate, where he hath no mo, yf he
had leauer lament hymselfe, then
to looke about hym, and prouyde howe
to escape from cold takynge, and to finde
som thing to cover his shoulers with,
wouldest thou not thyncke hym to be a
natural foole? Thou hast buried hym
whom

Of Sapience

whom thou dydest loue: Seeke notwe
for hym, whom thou mayest lone. It is
much better to prepare esteemes a
frende, then to weepe for a frende.

LABOVR

By custome of labour we shal make
the payne more easy to suffer.

Tullius

Cato in an Oracion whyche he
made to the men of armes of Spania,
sayde: Consider in your myndes my
felowes, that when ye do a thyng well
by labour and trauayle, the labour soone
passeth, the thyng wel done, alwaye re-
mayneth. But if ye do y^e by inordinate
pleasure, the pleasure soone vanissheth,
but y^e dede y^e is y^e don neuer remoueth.

Cato.

It is a token of a feable and tender
courage to fye from thynges laborious
and paynful, of the forbearing whereof
flouth is engendred, & nicenesse, & they
continual companion vnthristynes.

Pontanus

To labour in bayne, and a man lye
rying himself to get nought but displea-
sure, is extreme penishnes.

Salustius

L A V V E.

No law is to al men commodious,
it is ynough if to the more parte,

Liuius

C.iii.

and

The Banket

and in a generality it be sufficient.

Cecilius. Sharpe punishmet of vnlesfull actes
is the discipline to liue wel and warely.

Plutarche The kynge Antiochus wrote to the
cyties beyng vnder hys obeyssaunce, co-
maundynge theym, that if he requyred
them by hys letters to doe anye thyng
that was contrary vnto hys lawes, that
as to hym that was ignorant they shuld
repugne and deny it.

Dion Traiane the emperor most noble &
balyant, by no marciall affaires myghte
be called from giuyng lawes to his peo-
ple, but that now in one place, somtyme
in another he would syt openly & heare
suites, and also gync iudgementes.

Paulus. The law is good if it be lesfully bled.
The people that are without law, &
do that whych in the law is conteyned,
they be a law to them selues.

Tullius Whys is once certayne, lawes were
inuented for the preseruacon of people
and countreyes, and for the quyet & pros-
perous lyfe and estate of men that lyue
vndernethe them.

Arcefila, Like as where ther be many phisici-
ons & medicynes, there are many disea-
ses,

Of Sapience

ses, so wher as are many lawes, ther be
many mischieues and greatest iniuries.

L A V V E S

V Where men apprehended in a lit-
tle trespass, some be grenoslye pu-
nished, some breth are touched, it
is greate cause of dyscorde in a weale
publyke.

Moestlin

Lawe is a hyghe reason ingendred
in nature, whyche commaundeth that
which ought to be done, and forbiddeth
the contrary.

Tullius.

Lawes of men maye be lykened to
cobwebs, which do tye litle flies faste, &
wyth great flies are brast.

Anaxago-
ras.

L E C H E R Y

Lechery is ennemy to God, & enemy
to vertues, it consumeth all sub-
stance, & delighting in the appetyte
present, letteth that a man ca not think
on pouerty, whych is not long absent.

Augustin.

If we wyl consider the excellencye of
mans nature, and the dignity thereof,
we shall well perceyue, howe foule and
dishonest thyng it is to be resolved in
lechery and to lyue wantonly.

Tullius

Contrarywyse holwe honest & sayre
C. iiii. thyng

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thyng it is to lyue temperately, contently, sadly and soberly.

Youth vntemperate, and ful of lechery, maketh the body to be in age withered and feable.

LIBERTY.

Hieronymus,

In very much lyberty it is hard to be moderate, or to put a byedel to wanhon affections.

Seneca

They be out of lybertye, that do not labour in their owne busines, they slepe at another mans wycke, and set theyr feete where another man steppeth.

What is els lybertye, but to lyue as thou wouldest.

Therence

Truely of ouermuch lyerce, happeth great pestilence.

LIBERALITY.

Aristotle
ethic. iiii.

Honely is lyberal, the whych spendeth after his substance, and as it is needeful.

Liberality is not in the multitude or quantity of that whych is giuen, but in the facion of hym that giueth, for he disposeth it after his substance.

Seneca

He giueth very late, that giueth not vntyl his frend craueth.

Be

Of Sapience

Belware that thy benefyte receede not thy substance, for in such liberality is an appetite to take vnlesfully, that there lacke nothing to geue away bountously: for wher men giue & be nedde, they be constrainned to plucke stones fro other, of whom they purchase more hatred the fauour of the y they geue to.

In geuyng these thinges must be considered, what thyng, and to who, howe, where and wherefoze thou gyuest.

Whe thou employest a benefite chuse such a person as is playn and honest, of good remembrance, thankful, absteynyng from the goodes of other, no nygard of his own, & specially to al mē beneuolēt.

The greatnes of the benefyte is declared, or by the commoditi, or by the honesty, or by the necessity. Tullius.

There be two sonntaynes, whyche Valerius do approue liberality, a sure iudgemēt, and an honest fauour.

LIFE EVERLASTING.

lynge.

OThe depe rycheffe of the wysdōe and knowledge of god, the iudgements of them, how impossyble

Paulus

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Wisdom.

Is it to comprehend, how impossible is it by seeking to find them. Who knoweth the mynde of the Lord, or who was his counsaylour, or first gaue it to him: and he shalbe recompensed: for of hym, & by hym, and in hym are all things, to hym be glory vnto the world of worlds. Ame

Augustin.

That which god hath prepared for the that do loue hym, faith doth not take it, hope doth not touch it, charity doth not appched it, it passeth all desires & wishes, gotē it mai be, esteemed it cannot be

Augustin.

We may lightly tel, what is not in this life euerclasting, thā what thigs be there. There is no death, there is no waylyng, there is no werynesse, there is no sicknes, there is no hunger, no thyrst no chafyng, no corruption, no necessity, no heauynes, no sorowe.

LOIALTIE.

Salomon

The lyeng lyps are to God abhominable, thei that do trueli do please him.

MALICE

Tullius.

Who that prouideth for anothers destruction, let hym be sure that a lyke pestylence is prouyded for him so that of a lyke thyng he shall sone after

Of Sapience

ter be partener.

By malice a mā sleeth his own soul. Sapien^{ti}.
Malice drinketh y^e more parte of hys Seneca
own venim. Serpents, y^e venim which
they haue for the distruction of men, w^o
out they^r own perill they kepe it, malice
hurteth him most, which both reteinit.

M A R I A G E

L ike as in chaffe o^r heares of an ba Plutarch,
re, fyre is sone kindled and sone put
oute, excepte some other thyng be
myxt w^{it}h it to norysh & kepe it: so lone
sodenlye inflamed in man & wyse w^{it}h
beuty o^r personage may not dure long,
except beyng toynded w^{it}h good conditi-
ons, it be noryshed w^{it}h wysdome, and
therby receiuet a lively affection.

Women that had leaner rule soly w^{it}h
husbandes, than obey wise men, be like
them which wold rather leade a blynde
man, than folow hym, that hathe bothe
syght and vnderstandyng.

Houise & goodes we receiue of our fri^{end} Salomon
d^{ea}d, a wyse wyfe is proprely geue of god.

Depart not from a wyse that is sad Ecclesiast^{ica}
and wyse, whyche thou haste taken in
the feare of God, the Grace y^e is in her
honesty

Robert Handson

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honesty surmounteth all rycheffe.

Paulus,

Art thou bounden to a wyfe: seke not to be loused.

Art thou loose from a wyfe: seke not to be marped.

Maryage in al thynges is honorable, and the bed immaculate, for God shall iudge so; nyce toyes and also aduoutrers.

Themistocles,

Themistocles a noble man, hauyng but one Daughter, demaunded of her, whether she wold be marped eyther to a poore man hauyng worshipful maners or to a greate man wpth leude condicions. She answered. Syr, I had leauer haue a man lackyng possession, than possession lackyng a man.

Varro.

The vyce of a wyfe is either to be taken away, or to be suffered. He y taketh it away, maketh the wyfe moze commodiouse, he that suffereth maketh him self better, by opteynyng of patience.

MERCY.

Seneca

Mercy is a temperaunce of minde in the power to aduenge.

Compassio regardeth not the cause, but the astate of the person. Mercy is toynd wpth reason.

Pothynge

Of sapience

Nothing is more commendable, no Tullius
thing is more worthy to haue place in
a great man, than placabilty of mercy.

Blessed be they that are merciful, for Christus
they shalbe sure of mercy. apud mat

Among many vertues none is more
wonderful, or more gracious thā mercy,
for in nothyng men do more approche
towarde God, than in genyng to men
belth. Fortune may dono more, noz also
nature ca wil no more, thā p̄serue life

MANERS OF MEN.

A felicity is imperfection, wher thin Seneca
iges dishonest do not onlye deelyte, but
also content, and ther ceaseth hope of
all remedy, wher that whych was vyce
is turned to be maners.

NATVRF.

Vtters inforced do bryng thynges Seneca
yll to passe. The labour is in vain,
wherin nature stryuet.

All nature of beastes, foules, serps̄ts,
and of all other thynges by mannes na-
ture is tamed.

That whych is inford & ingendred by Iacobus
nature is not lyghtly remoued by craft.

Thou dost naughte thou man moste Seneca
bn

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Unkynde, whyche sayest that thou hast
nothing of God, but of nature. I tel the.
Nature wythout God is nothyng, nor
God is wythoute nature, but bothe are
one, and be not dyuers in offyce.

NECESSITYE,

Quintus
Cursius

Necessity maketh that quick, which
els wold be dul, and oft tymes dis
payre is chiefe cause of hope.

P. Mimus

Suffer and blame not that, whych
mayst not escape.

Seneca

Thynk how they that be gyued, take
fyrst greuously the weyghte of theyr
rons, and let of theyr goyng. At the last
whan they leaue to disdain those things
and do determine to suffer the, necessity
cōpelleth them to beare it valyantlye, &
custome to thinke the payne easy.

It is necessity that in peril of wrache
dyschargeth the shyp of hys burden. It
is necessity, that by pluckynge down hou
ses do kepe them fro brennyng. Time
maketh necessity a law.

NOBILITYE,

Lactan
sius,

Vhat nobilitye pchesse or pryncesse
may be stedfast and sure, sens god
may make kyniges baser, y^e than
those

Of sapience

those that be lowest.

The only liberty before God is, not Hieronymus,
to do serupce to synne.

The chese nobility before god is, To
excel in all vertue.

What auaieth noble linage to hym, Christ
whyche is to byllam maners reproched:
or what reproche is a pooze stocke vnto
hym, whyche is to good maners adorne

He that boasteth alway of his aunce-
tours declareth hym selfe to be vnwoz-
thy of prayles.

The more honorable, that the life of Salustius
the auncestour is after esteemed. y more
reprochful is the vyce of the linage that
them succedeth.

Iphicrates a valiant capitayn, but y Iphicrate
sonne of a shomaker, being therewith
imbrayded of Hermodius a noble man
borne, answered in thys wyse. My blud
taketh begynnynge at me, and thy blud
at the now taketh her farwel.

OBSTINACIE.

To resist in bayne, and wyth muche Salustius
traynple, to get nought but displeasure,
is extreme folly,

OBEDIENCE.

What

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Pōtanus, **W**hat manner obedyence maye be there, where vyce is muche made of, and rulers not regarded, whose contempt is the origynall fountayn of mischese in euery weale publyke.

Paulus We seruantes obey ye your Soueraignes carnall in all thynges; not seruyng to the eye, as it were to plesse me, but in simplicity of thoughte, fearyng almighty God.

Salomon. Better is obedyence than sacryfyce.
Paulus, He that resysteth authoryty, resisteth gods ordynance.

Augustin. It is a general couenaunte made by mankynd to be obedyent to kings, how much moze vnto God, whych raygneth ouer all creatures:

Bernard If thou wylt be wyle, be ener obedyent, for it is wrytten, Desyre it thou wisdom, than kepe the commaundementis, and God wyl geue her vnto the.

Theopōpus, Theopōpus the kyng of Lacedemonia, to one whych sayde. That the country was wel kept, because that kynges there knewe howe to gouerne: He answered, No not so, but rather because the people knoweth how to obey them.

Some

of Sapience,

Some faultes of rulers and officers Aristotle
ought to be tollerate, for he that gothe
about to correct, shall not prosyt so mu-
che, as vse to disobey theyr superpours,
shal byynge to men detrement.

PACIENCE.

The pacient man wyll suffer for
a tyme, and after shall come re- Ecclesiast
stitutyon of gladnesse.

All that happeneth vnto the, suffre in
thy trouble, and haue patience alwaye
in thy pouertye: for Golde and Syluer
are proued wyth fyre, and mē be accep-
table whan they be in y^e ouen of woorld-
lye aduersitye.

Better is he that contempneth wro^g
than he that is greued therewith, for Ambrosen
he that contemneth it, doth despise it, as
if he felte it not, but he that is greued
therewith, is tormented, as if he felt it.

If thou wylte be Noble of courage,
suppose that no dyspleasure maye hap- Seneca
pen vnto the, but saye thys of thine en-
nemye. He woulde haue hurt me, but
he hurteth me not: and whan thou per-
ceyuest hym to be in thy danger, thinke
that to be vengaanee suffyciente that
thou

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that thou moughtest be reuenged.

PEACE

Christus
apud mag
Idem

Blessed be they that make peace,
for they shall be called the chyldrey
of God.

Euery realme deuyded agaynst him
selfe shall be made desolate, and euery
citie or house in hym self deuyded, shal
not stand or abide.

Augustin

He that hath not peace of the harte,
the mouth, and the act, ought not to be
be called a chrysten man.

Hierony-
mus

He that punyssheth hys body and ke-
peth not concord, he prayseth God on y
Taber and not in the quyre.

PERIURIE

He that prouoketh a manne for to
swear, and knoweth that he shal
swear falslye, he is worse than a
murderer, for a murderer sleeth the bo-
dy, but he sleeth the soule, ye two sou-
les together, his, whom he procured to
swear, and also his owne.

Tullius

The punishmente of Periurye by
goddess lawe is deathe, by mannes law
perpetuall infamy.

Augustine

I say vnto you, that ye in no wyse do
swear,

of Sapience,

swear, least that by swe aring ye come
to the point to swear lightly, & by that
lyghtnesse ye come vnto custome, and
from custome ye fall into periury.

He that is redy to be forsworn, he se- **Io. Chast**
meth to be forsworne befoze he swear
falsly, for god iudgeth not only by dedes
but also by thoughtes, whyche procede
from the hart.

No man sweareth often, but he is so,
tyme forsworne, like as he that bleseth to **Idem**
speake much, speaketh somtime things
out of season.

He is a double offendoure that tak- **Isidorus**
eth the name of God in vayne, and de-
ceyueth hys neyghboure.

PERIL

There is nothyng so sure, that **Quintus**
it is out of daunger, perchace of **Curtius**
thyng, whych is of no puillace.

If thou mayst not clerely escape oute
of peryll, chouse rather to dye honestlye, **Socrates**
than to lyue shamefully.

POVERTIE

It is sone made redy and easi, that na-
ture despyeth, to thinges superfluous **Seneca**
swear is requyred.

J. II.

The

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The patience of poze men at thende
Shall not pearthe.

Salomon Better is lyttell in the scare of oure
Lorde, than great treasure, which wyl
never be sacpate.

Augustus They be poze in spyryt, whych whan
they do good, they geue praises to God,
whan they do euell, they laye faulte in
them selues.

Ambrose The lyfe of man is not in aboundance
of rycheffe, but in vertue and faith, this
treasure shall make the a ryche man, if
thou be ryche to Godward.

Seneca If thou wylt lyue after nature, thou
shalt neuer be poze, if after thyne oppo-
nyon thou shalt neuer be ryche.

PRAYER.

Salomon **G**od is farre from them, whych do
not honour hym, and gladly he wil
here the prayers of good men.

Christus Watch and praye, that ye enter not
into temptacion.

Augustine Thy prayer is thy speche vnto God,
whan thou reddest, god talketh with the
whan thou prayest thou talkest w God.

Augustin The two wynges wherwyth a man
fleeth vnto God, be these, if he forgoenest
hym.

of Sapience.

hym, whych hath offended the, and helpest hym. who hath nede of the.

Wyth fastyng corporall passyōs are Hieronymus
to be cured wyth Prayer the pestylence
of mans mynde is to be healed. mus.

PVISSAUNCE.

It is a pestylent puissaunce, to be of Tullius,
power to do harme.

PRODIGALITY.

What thyng is more folye, than
to induoure thy selfe to do glad-
lye a thyng that thou mayste do
it no longer?

Excessive expenses of y whych shold Tullius
maintein thy household, drinketh by the
fountayne of iust lycerality.

PROSPERITY.

If God suffer yll men to haue muche Augustus
prosperitye, than his indignacion is
muche more greuous. If he leaue yll
dedes unpunished than is his punish-
ment more dreadfull and perillous.

The world is more daungerous laugh-
ynge than mourning.

If thou hadst the wysdome of Salomon Hieronymus
men, the beautye of Absolon, the puyss-
saunce of Sampson, the longe life of E-
noch

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nōch, the rycheſſe of Crefus, the power of Octauyan, what can all thys auayle the? whan finally the bodye is geuen to wozmes, the ſoule vnto deuylls, to be w the rych man in payne euerlaſtyng.

Boetius

In all fortunes aduerſitye, the moſte unhappye chaunce is, to haue ben once happye.

Arist

Seneca

Perfit felicity is the uſe of vertue.

Much aboundaunce maketh cozne to lye, bonghes are broke wth their own burden, the frute that commeth often, commeth ſeldome to rypenesse.

PROVIDENCE.

Plato

Plato dothe lyken mannes lyfe vnto a chaunce of dice, the better it is the moore is it deſyred of hym that caſteth it, but what ſo euer chaunce cometh, there is good craſte in the vſynge of euery thyng as it happeth, the one is not in vs, that is to ſaye, what we ſhall thowwe: thother is in vs, if we be wyſe, that is to ſay, to take in good worthe the chaunce that doth ſal, and appoynt to euery thyng hys place, ſo that the thyng that wel chaunceth, may profit vs, and that whyche euell chaunceth maye not
inde

of Sapience.

indomage vs.

PRIDE,

The kynde of thyngs my soul hath Ecclesiast
much hated, and I am much dysco-
tent wth the^r disposition.

A poore man proude, a greate man
a lyer, an olde man a foole, and lackyng
dyscretion.

God resp^{ct}eth theym that be proude,
and to them that be humble, he geneth Iacobus
hys grace.

Be not proude in wyldom, in strength
nor in rycheffe, it is one God y^e is wyse, Phoclis
p^{er}uillaint, and ful of felicity, des

PRVDENCE.

Prudence consysteth in the knowe Tullius
pledge of thynges good and yll.

A wyse man dothe all thyng by
counsell, and a foole soone dyscouereth Salomon
hys folye.

More easly may one resist ill moty-
ons, than rule them, and more easly re Ecclesiast
fule them than moderate them.

To hym whome fortune neuer decei-
ued, it is no soly to remeimbze the vncer-
tainty of sundy adventures.

A. iiii. The

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Salustius

The helpe of God is not onely gottt with wyshes and prayes, but by bygylant study, diligent executing, and wyse counsayling, al thynges come to passe.

Socrates

Seperate them that do craftely flatter thee fro those that do saythfully loue thee, lest y^e m^e haue most profit by the.

Aeschilus

Be sure of friendes, that speake not ay pleasantly.

Those, whych to content thee, wyl speake vnto thyselfe, so bydde theym thy house, and put them out quychly.

PROMISE

**Tullius
Offici. i.**

These promises are not to be kepte, which a mā maketh either bi feare compelled, or by craft deceyued.

Agessila.

The noble kynge Agessilaus, to one whych sayd to hym, ye haue promysed. Bi god said he, that haue I, if it be right. If not, I th^e spake, but I promised not.

Tullius

The foundation of iustice is credence, that is to say, constantnes and truth in sayynges and promyses.

Those promises are not to be kepte, whych be harmeful to them, vnto who thou haste promysed, or by the whyche thou shalt receyue moze detrymet, then they

of Sapience

they, to whom thou madest p[ro]m[is]e,
may thereby take p[ro]fyt.

¶ The shamefull confession of fraude
and commune myschiese of man: more
credence is g[iv]en to mens sygnets, the
fo they[re] soules. Seneca

PASTIME

Nature brought vs not forth, as
we shoulde seeme to be made for
pastyme and solace, but rather to
gravity and studies of more weyghty
importance. Tul, off. i

Recreation of w[or]ttes are to be suffe-
red, for when they haue a while rested,
they spryng vp oftentimes more better
and quicker.

PVBLIKE VVEALE

The vse the publyke weale for a par-
ticuler gayne or aduantage, is not
onely a thyng soule and dyshonest,
but also myscheuous and very abhomi-
nable. Seneca

To chaunge sodayne y the customes
and disposition of people, & with newe
lawes hastely to rule them, it is not one-
ly hard, but also vnshure, as the thyng
that requyred muche tyme w[ith] great
were

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power and authority.

Lyke as the hande dymyded in fingers, is therfore neuer the scabler, but to euery purpose is the apter and redy-er: so he that ioyneth to him other in the gouernance of a weale publyke, aided wyth companye, shall accomplishe the thyng in experience the moze effectuallye.

A prynce of a weale publike, oughte wyth al study and dyligence, to expel & dreyne out of hys country ambition and sumptuous expences, wherewith the mynde beynge nourished and styred, is made moze cruel and fierce, and wyth a prodigall wantonnesse, appeareth to be rrotous: and if he canne not byrge it to passe, at the least let hym abhorre them and keepe hymselfe from them, and resyst to hys power those that desyre it, and wyth all myschiefe do assaye to attayne it.

Plato in
laertio.

Dwel not (sayde Plato) where superfluous expences do surmount the reuenues, nor where yll men be moze made of then good men, nor wher the rulers for the moze part be lyers.

Quies.

of Sapience

QUIETNES OF MINDE

Aste thou put from thyne offyce: Plutarch,
thou shalt be the more at home, &
the better applie thyne owne bus-
synes. Thou labourest to be nyghe the
kyng, but thou arte dysappointed, thou
shalt lyue most surely, and in the lesse
busynes. But thou art toymoled wyth
much care and busynes: yea warme wa-
ter (as Wyndare saith) doth not so sweete-
ly ease and comfote the delicate mem-
bers, as honour ioynded wth authoriti ma-
keth labour pleasat, & to swate easely.

Seneca

To hym that woulde be quyet, and
hye in most surety, the ryght waye is,
to set nought by exteryour thyngs, and
to be onely contented with vertue: for
whosoever esteemeth any thyng to be a
bone vertue, y^e or to be good, but ver-
tue onely: he setteth forth hys breast na-
ked to althyng that flyeth fro the hande
of blynde fortune, and wyth great stu-
dy and diligence abyedeth her shot.

REASON

Note onely fortune helpeth men Tullius:
y^e he valiāt (as si the old proverb)
but reason muche more, whyche
as it

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as is fore wyth preceptes, consiruyeth
the puissaunce of prowesse.

What thyng in a man is best: Reason: for by that he goeth before bestes,
and foloweth the Goddes. Wherefore
a perfecte reason is that good, whiche
properly belongeth to manne, all other
thynges is to hym commune with bea-
stes, for if he be strong, so is the Lion: if
he bee swifte, so is the Pheasant: if he bee
strong, so is the horse. I do not saye that
in euery of these thynges, the other sur-
mounte hym, for I seeke not that thyng
whiche is moste excellent in hym, but
that whiche is his owne, and belongeth
properly to hym, for as he hath sub-
stance, so hath he trees: And as he hath
voluntarie inuynge, in lyke wyse hath
not onely bestes, but also worms.
If he haue a voyce, so hath dogges, and
much lowder, the Eagles more sharpe
perceyng, the Bull muche greater, the
Fightingale sweter. Then what thing
properly is a mans own: surely reason:
for that being in the ryghte course and
perfect, maketh a man full of selfite.

RELIGION

Religio

of Sapience.

Relygion pure and immaculate in **Jacobus**
y^e syght of God, is to succour pooze
chyl dren and wyddowes in theyr
tribulacion, and to keepe them selfe un-
corrupted in thys tempoꝛall world.

He is a strong theefe, and tourneth Hierony-
Gods house into a theefes cabyn, that of mus
religion seeketh promotion.

REPORT

Among thy frendes detract not the **Ecclesiast**
kyng, noꝛ in the most secret place
of thy chamber reporte none euil
of a great man: for the birdes of heauen
wyll beare aboute thy voyce, and they
that haue feathers, wyll tell thyne ope-
nyon.

RICHS

To muche riches maketh place to **Quintus**
loss. **curlius.**

Some thynges be moze easelye
gotten then kept.

Ryches shall nothyng auayle: when **Salomon**
God wyl take vengeance: good dedes
shal deluyner man from dampnacion.

Substaunce sone gotten shal appaie
and that tohych is gathered by litle and
lytle, shal encrease in thy handes.

Ryches

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Ryches becommeth not a soole, nor a
vyle seruant to haue rule ouer pynces.

He that gathereth treasure wyth a
tounge ful of lyes, is baynglorious and
foolyshe, and at the last shal fall into the
halters of death.

Ecclesiast

That ryche man is blessed, that is
founde wythout blemyshe, and that so-
loweth not ryches, & putteih his truste
in money and treasure. Let se who is he
and we wyl commend hym. For in hys
lyfe he hath done wonders.

Pardus

They that woulde be ryche doe fall
into temptation, and the snare of the di-
uell, also into manye vnprofitable and
harmeful desyres, whych drowne men
in death and perdition.

Commaunde thou the ryche men of
thys worlde, that they presume not to
highlye, nor trust to the incertaintye of
theyr ryches, but to do well in god, that
lyueth euer, whych giueth vs abundan-
tly al thynges to vse at our liberty, and
to be ryche in good woorkes, & to gyue
gently, to participate with other, and to
make with theyr treasure a good foun-
dacion for the tyme cominge, so attay-
ninge

of Sapience.

ning to the life, which is very certaine.

SAPIENCE

Men called wyse men are not to be Tullius, .
tusc, v
honoured for euerye worde that
they speake, but for theyr stability
and constancie in vertue.

Princes become wyse by compaignie Euripides
of wyse men.

The ardent desyre of wysedom bringeth one to the everlastyng kyngdome. Sapientia

O ye rulers of people, se that ye loue Ecclesiast
wisedome, that ye may haue a perpetu-
al kyngdome.

The roote of wysedom is to feare
God, and the braunches thereof be of
long lyfe.

A wyse harte & that hath vnderstan-
ding wyl abstayne fro ill dedes, & in war-
kes of iustice, his purpose shall prosper.

The thoughtes of a wyse man at no
time, nor for any searc shal be depriued.

A temperate and moderate persone Tullius
nedes muste be constant, he that is con-
stant, is quiet of minde, he that is quiet,
hath no veraciō, & consequētly, no grieſe
or d. sease, & al these thinges do pertaine
to a wyse man. wherefore it foloweth no
grieſe

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grete noꝝ dysseale may be in a wyse mā.

Seneca

The greatest token and office of Sap-
pence, is that the dedes do agree wyth
the wordes, and that the person be cuer
one, and lyke to hym self.

Let thy myndes and thoughtes here
to extende: onlpe wishe and busely care,
foꝝ to be wyth thy selfe alway contents,
and satysfied wyth the goodes that of
the do procede, all other desyres refer-
ryng to God.

Sapientia

Wysdome excelleth strengthe, and
the prudente person, is to be preferred
befoze him that is puissant.

A wise mā's tope is so surely wrought
that no fortune may breake it, and is al-
way and in euery place quiet. It depen-
deth on none other thing but it selfe, noꝝ
lokethe foꝝ y fauour of mā oꝝ of fortune.

SCRIPTURE.

Paulus

A scripture inspyred of god is pro-
fyttable to teache oꝝ to reprove, to
correct, to instruct in iustyce, that
the man of God be perfit, and furnished
vnto euery good worke.

Augustin.

The scripture and the creature serue
bothe foꝝ thys purpose, that he maye be
sought

Of Sapience.

foughte for and loued, that created the creature, and inspyred the scripture.

If acco:dyng to the sayng of Paule, Hierony^s Christe is the vertue of God, and hys mus^s wylsedome, he that knoweth not scripture, knoweth not the vertue and wise dome of God, for the ignoraunce of scripture is lacke of knowledge of Christ.

Let vs not thynke that the gospel is Idem in the words of scripture, but in the vnderstandyng, not in the skyn, but in the marowe, not in the leaues of woordes, but in the deepe rootes of reason.

SIMPLICITYE OR playnnes.

The simplicitie of iust men shall ad Salomon dresse them to god. And the deceit of vjmen shal be theyr destruction.

The iuste man that walketh in hys simplicitie, shall leaue hys chyldren after hym happy.

Prudence without simplicitie, is ma^s Hierony^s lyce and craft, and simplicitie wpythout mus^s prudence is maystres of folie.

SICKENES

Sufferance of sykenes is tollerable, Salomon
if thou doth contempne that whych Seneca^s
G. l. last

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lasse of all the dothe menace.

Salomon
Seneca

In many meates is hid much sickness
Nothing so much letteth helth, as oft
chaunge of medicines. The plat neuer
proueth, that is oftentimes set.

Io, Dama
scenus,

The fyfth cure of sycknes, is the pre-
paratyon of good ayre, whyche conser-
ueth the harte: The seconde is mode-
ration and order of meate and drynke.
The thyrde is in dyrectyon of labor and
reast: the fourth is forbearing to muche
sleepe and watch. The fyfth is the discre-
tion in expelling or stopping y^e humors:
The sixte is the temperaunce of glad-
nes, anger, feare, and sorow. The depar-
tyng of these from theyr equall tempe-
raunce is cause of all sykkenesse.

SUPERSTITION.

Quintus
Curtius'

Nothing more effectually ruleth a
multytude than superstition, els
be they vnruly cruell & mutable.

Tullius.

Not only phylosophers, but all our
forefathers dyd ever separate supersty-
on, from true Religyon: for they whych
prayed al day, that theyr chyldren mou-
gbte ouerline them, were called super-
stitious, whyche name after ward was
larger

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arger extended.

He that is inclyned to Superstition, Seneca /
shall neuer be quyet.

Superstition is made erreure, for it
feareth them, whych oughte to be lo-
ued, and whom she woꝛshyppeth, them
doth she byolate, what dyner sytpe is
it, whether thou denyest God, or spea-
kest yll of hym?

SHAMEFASTNES.

That whych thou art ashamed to Hierony-
speke, be also ashamed to thinke. mus

Shamefastnesse is to be much Seneca
made of, for as longe as that abideth in
the mynde, there is yet a place for good
hope to reasse in.

Diogenes beholding a ponge manne Diogenes
blushe, sayde vnto him: sonne be of good
cōfort, this is the right colour of vertus

SILENCE.

Recyue not a Swalowe into thy Pithago-
house, that is to saye, haue not in ras.
thy house clatterers and men full
of language.

An yll man is soner banquished with
silence than wyth answeres, for malycie

Chrisost

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is sooner styred wpth wordes then re-
sourmed.

Lyke as a cypre is, whyche standeth
wyde open, and is not compassed wpth
walles: so is a man, which can not kepe
sylene.

TRVTH,

Dauid

Hierony-
mus

Al the wayes of our Lord is mer-
cy and truth.

Let thy tounge be ignorant
of lying and swearynge, and loue so well
truthe, that what soeuer thou speakest,
thynke that thou swearest.

Lactatius

Truth most commonly, wpth many
wordes is skattered to nothyng.

TEMPERANCE

Plutarche

In a well ordered country or cite
those expences be thoughte meete
and conuenient, that be lytle & mo-
derate, the end wherof is necessary and
honest, pleasant and thankfull: so that
it lacked bothe reproche and damage.

A temperate and moderate person,
not wanton nor affectionate to his owne
appetite, may be to no man in his coun-
treychargeous, to no man cruel or gre-
uous, to no man dangerous. For he is of
nature

Of Sapience

nature famillier and gentle, easy to me
that wyl come and speake wyth hym,
whose house is vnlocked, not shutte, but
open to al men where euery man, as it
were in tempestes and stormes, maye
repayre for theyr succours.

What doth that man lacke to liue in
felicity, whom valiant courage deliue-
reth from al sorow and feare, and tem-
perance calleth from carnal appetite,
and letteth hym not excede in foolyshe
reioysing?

TALE BEARERS

Tel no pl tales of God, nor of hys sain-
tes, nor reporte not pl of the prince
of thy country.

Salomon

All reportes be to God odious.

More offendeth the tale bearer that
mynisheth the loue in a mans harte fro
hys nygh friende or neyghbour, then he
that pulleth meate from the mouth of
a hungry begger. For lyke as the soule
is more precious then the mortal body,
so is the foode of the soule of more esty-
macion, then the nouryshment of car-
payne.

Paulus,
Hierony-
mus,

VERTVE

G.iii.

¶

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NO man may be said to liue a short tyme, that hath attayned of perfect vertue the perfect rewarde.

Gelasius. It becometh vertue to be free from al dzed, and out of subiection.

Tullius Tusc. Vertue is ener one with most deepe rootes perfectly set. which with no manner of vyolence may be destroyed.

Aristotel. It is the vertue of an honourable personage, commendably to rule, and also be ruled.

Paulus, Flye from yong and wanton desires and soloby iustices, saythe, charitpe, and peace, wyth them whyche honour God wyth a cleane hart.

Lactantius Vertue is to be honoured, not the ymage of vertue, nor she is not to be honoured wyth censynge or prayer, but ouely with a good wyl and purpose.

Paulus Vertue is to restrayne anger, to mitigate desire, & refrain carnal pleasure.

The frutes of the spirite is charity, ioyfulnesse, peace, patience, bounteousnesse, goodnesse, long sufferance, gentlenesse, sayth, temperaunce, continence and chastitpe.

Aristotle. As the commyng of one swallow maketh

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keeth not spring time, nor one hotte day
or houre maketh not sommer: so one ver-
tue maketh not a vertuons persō, nor
one lytle tyme in prosperity, setteth not
a man in perfect felicitye.

Where rycheesse is honoured, and e^l Salustian
stinacion, rule and authorite thereon
attendeth, there vertue wareth dul, po-
uerty is had in reproche, innocencye is
reputed for y^el wyl or malyce.

VOLVPTVOVSNES

Cato the elder inuehyng agaynst
the people for theyr inordinate ly-
uynge, sayd: It is in bayne to talke
to a bealy that lacketh cares.

VVYFE

A foolyshe chyld is the fathers hart
sore, and a brawlynge wyfe is a Salomon
house alway dropping.

A wyse woman buildeth vp a house.

An vniwyse woman wil destroy with
her handes that whych is buylded.

That mā is blessed y^e hath a good wyfe Philo
the yeaeres of the thereby are doubled. Sapiens.

No head is more myschenous the the Ecclesiast
head of an Adder, no wyathe exceedeth
the wyathe of a woman.

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It is moze pleasaunt abyding wyth a
lyon or dragon, then co dwel with a be-
geable woman.

Lyke as the clymping on a sondy hyll
is to the feete of an old man, so is a clat-
teryng woman to a man that is quyet.

A woman if she haue soueraynty, is
to her husband scoward and contrarpe.

Gyue not to the water that serueth
th; house neuer so lytle and issue, nor to
an yll w; felycence to wander.

A constaunt wyfe reioyseth her hus-
bande, and in peace shall p;rolonge the
terme of hys lyfe.

A stedfast woman is a golden pyller
set on bagges of syluer.

VAINE GLORY

Paulus,

Let vs not be despyrous of vayneglo-
rye, one prouokying the other with
mutual enuye.

Augustin.

The vayneglory of thys worlde is a
deceptfull sweetenes, an vnfruitfull la-
bour, a continuall feare, a daungerous
aduancement, a begynn ng wythoute
prouidence, an end wythout repitance.

Ambrose

Thers is not so muche ioye in hyghe
clymping bpwarde, as there is sorowe
in

Of Sapience

in falling hard downward, nor so much
renoume after byctoye, as after ruyne
reproche of folp.

What should be that is strong, auant
of hys strength, whom bodely sykenes
bryngeth to feablenes:

What should the ryche man auant
of hys rychesse, whose hope by a theefe
or, a tyrant is soone disapoynted?

VIRGINITY.

Virginity is syster of aungels, ban^{is} Scipian.
quyther of lustes, pryncesse of ver
tue, possessor of good thynges.

The woman vnnaried, and the mar
den vncorrupted, thynk on thynges that
p^{er}tayne vnto God, to the intent to be
holy in body and soule. Paulus

What profyteth a whole body wyth
a mynde corrupted: Better is an hum
ble matrimony, then a proud virginity.

A maydens speche would be circum
spect, sober, and selde: not so excellent in
eloquence, as in bashfulness. When
thou speakest, let men maruaile at thy
shamefastnes: when thou speakest not,
let them wonder at thy wysedome and
sobernesse.

What.

The Banquet
VVRATH

Salomon

A foole immediatlye dysconcereth
hys anger, he that hydeth hys in-
iury, is wyse and crafty.

An angry person prouoketh conten-
tion, but he that is paciēt, appeaseth de-
bate, when it is styred.

Be not famyliar wpyth a man full of
anger, noz kepe not company w a fur-
ous person, lest thou learn hys waies,
and cause thy soule thereby to offende.

Iacobus.

Let euery man be swyft in hearyng,
slow in speche, and slowe in displeasure.

Gregorie

Wy wrath wyse dome is lost, so that it
can not appeare, what shoulde be done,
noz how it ought to be done.

Seneca

The chiefe remedy of anger is delay
that the fury may abate, and the darke-
nes that maketh wit blinde, may decay
oz at the least way be not so grosse.

Bias

Hast and wrath be the chief enemies
of counsaile.

Plato beyng demaunded, whereby a
wyse man is best known, he sayde: A
wyse man when he is rebuked, is there
with not angry, noz any thing the prou-
der, when he is praysed.

¶¶¶¶.

The Table of thys pre- sente booke.

A bstinence.	lye thynges.
Aduersity.	Custom.
Affection.	Correction.
Ambityon.	Counsaile & coun-
Authozity.	sayloures.
Amity.	Communicatiō
Apparayle.	Crueltie.
Almes dede.	Curiosity.
Accusation.	Compassyon.
Arrogancye.	Deathe.
Age.	Delicate lyuynge.
Auayce.	Deceyte.
Babblinge.	Detractyon.
Battaile.	Drunkennes.
Benefite.	Disorde.
Bysshop.	Dignitye.
Bostynge.	Doloure.
Chastity.	Doctryne.
Charity.	Dissimulation.
Constancy.	Dyet.
Carnal appetyte	Ease.
Consideration.	Exemple.
Confession.	Enuy.
Contēpt of world.	Eloquence.
	Fame

The Table.

Fame.	Lendynge and
Faythe.	borowynge.
Fears	Losse of a frend or
Folpe.	of goodes.
Flaterye.	Labour.
Fortytude.	Lawe.
Fortune.	Lawes.
God.	Lechery.
Gouernoure.	Lyberty.
Good men	Liberalitie
Glorie.	Lysse euerlasting.
Gluttonye.	Loyalty.
Grace.	Malyce.
Humblenes.	Marpage.
Haste.	Mercy.
Honoure.	Manners of men
Hypocrisie.	Nature.
All men.	Necessity.
Iustyce.	Nobility.
Judge:	Obstinacy.
Judgemente.	Obedience.
Ignoraunce	Pacience.
Ingratytude.	Peace.
Inolensse.	Periury.
Inordynat apetyte	Peryl.
Kunnyng.	Ponerty.
Lyng.	Prayer.

The Table.

Puissance.	Scripture.
Prodigality.	Simplicity of pla
Prosperity.	innesse.
Prouydence	Syckenesse.
Pryde.	Superstition.
Prudence.	Shamefastnes.
Promyse.	Sylence.
Pastyme.	Truthe.
Publyke weale.	Temperaunce.
Quyetnesse of	Tale bearers.
mynde.	Vertue.
Reason.	Voluptuousnes.
Religion.	Wyse.
Reporte.	Waynglozy.
Rychesse.	Virginity.
Sappence.	Whorthe.

The ende of the
Table.

Agodl.

A goodly booke and very good
sentences are in yt but when
yt was made I knowe not
nor what year but yt ys a
good booke I have read yt all
ones tyme or thise & my
name I have sett in the end
of the my rightinge & yt
ys my booke 1621 and
Robtans Llewellyns
Witsey Esq. Mo.
— — — — —

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